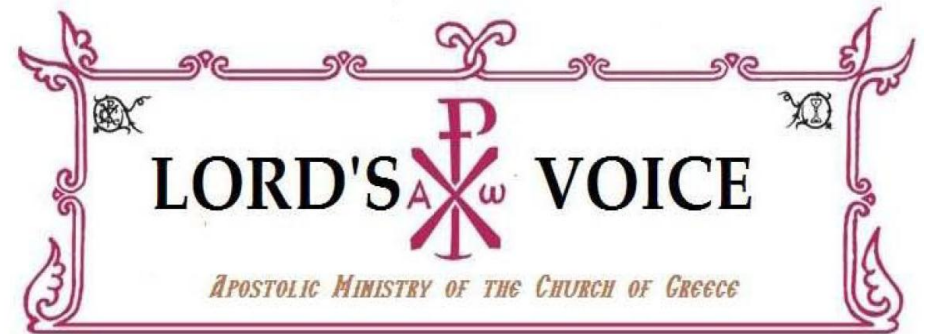


The haughtiness of the mind prevents divine mercy's intervention and the appearance of the divine Presence in our life. We remain tragically trapped in our own self and its wills. Whoever in the end does not obey Christ, will obey his passions and his weaknesses.

His strength against the passions and the demons Christ, beloved brethren, has treasured in His holy Church. This is His body, He is its head. Living ecclesiastically man is tamed, draws divine glory and is filled with guileless faith and blessedness.

Archim. E. T.

JUNE 29 THE SUNDAY OF Peter and Paul, the Holy Apostles
TONE OF THE WEEK: Tone Second, Eothinon Third Eothinon
EPISTLE St. Paul's Second Letter to the Corinthians 11:21-33;
12:1-9, **GOSPEL** Matthew 16:13-19
NEXT SUNDAY JULY 6 4th Sunday of Matthew, **Sisoës the Great**, Holy Apostles Archippus, Philemon and Onesimus Loukia the Virgin-martyr, Rixios and the 24 Companion Martyrs
EPISTLE St. Paul's Letter to the Romans 6:18-23
GOSPEL Matthew 8:5-13



62nd Year

June 29, 2014

Pamphlet # 26 (3187)

THE BLESSING CONFSSION OF THE GODHEAD OF THE SON

In today's gospel passage, the Lord submits a question to His disciples related to what they are hearing people say about Him. The answers which He receives are varied. It is said that He is John the Baptist, they answer Him, others pass Him for Jeremiah, others for Elijah. Nevertheless He is considered a prophetic stature. Christ passes by the answers and directly asks His disciples to say their own viewpoint.

The answer of the Apostle Peter

The Lord receives the unique answer from the Apostle Peter, who tells Him that He is "the Christ, the Son of the living God". Christ blesses him. He tells him that the words which he just said a little while before are not his own, nor did some other person reveal them to him, but they are the revelation of his Father to Peter himself

Peter and Paul, the Holy Apostles

The Gospel of Matthew 16:13-19

At that time, Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do men say that the Son of man is?" And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

Faith is grace of God, which informs man's heart and not convincing, which satisfies the mind. It springs forth within the heart, and informs it of things which it does not see, nevertheless it censures them and hopes in them as certain, as another great and concelebrating apostle informs us, the educated Paul.

Peter is of limited education related to Paul, this however does not prevent them from meeting with rejoicing in the Light of the Resurrected Christ, the beloved Light of faith in the same Person, that of Jesus Christ. From this blessedness neither are unlettered and

repentant prostitutes missing, nor educated and wise people. There are many examples which our holy Church has at her disposition.

Before Christ

Before Christ, on the one hand simple and impious people denied their own self and filled with guileless faith, which also supported other people, while on the other hand the educated and sharp-minded people denied the pride, which was pushing them to various precipices and they were armed with strong faith and an apologetic gift which blossomed in their quick, adorned, but repentant mind, so that they could consider the knowledge and intellectual qualities of theirs up to the moment of the Revelation of Christ, in their life, as something unimportant. Paul is a witness of this again, who was a wise teacher of Judaism and who before the ocean of divine Revelations and blessedness in Christ, considers all this theoretical armament as something meager: "but the things which were a gain to me...these I consider refuse in order to gain Christ" (Phil: 3:8).

It is not consequently the systematically founded and "refined" thought which will draw the touching of God and lead man to divine blessedness, but the simple and guileless heart which pours forth eagerness and seeking divine mercy and divine condescension. The humility and confession of our weaknesses draws God's mercy, crushes the heart, and moves divine compassion.