

delusion, because only the divine Grace, the Grace of the Holy Spirit saves. Thus, the vainglory which is also the basis, the foundation of all these thoughts and experiences, in an underground manner and implicitly it has begun its destructive work. These thoughts, with time, are enriched with condemnation, a sense of doing thing one's own way and being different from the others, an unruly joy exchanged with immeasurable sadness, even though craftily this last thing is covered up, envy towards whoever doesn't recognize our spirituality, haughtiness, boastfulness, "being puffed up", as the Fathers say. All these things cast away the grace of God from our life.

So this process resembles an underground worm which "is sawing" the wood of the cross, at the spot precisely where it has been set up: at the foundation, at its root. If the Spiritual Father or the believer doesn't take note or of the whole process the result will be familiar. So for this reason, brethren, let's ask that the grace of the Precious Cross preserve us from such perversions in the spiritual life.

Archim. E. T.

SUNDAY, SEPTEMBER 21, 2014 Apodosis of the Elevation of the Venerable and Life-Giving Cross, St. Quadratus the Apostle, Jonah the Prophet, Isaakios & Meletios, Bishops of Cyprus

TONE OF THE WEEK: Plagal Second - **Eothinon** Fourth.

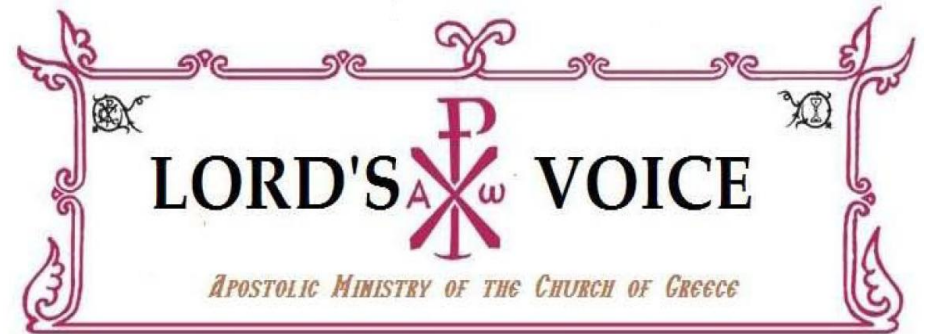
EPISTLE St. Paul's Letter to the Galatians 2:16-20

GOSPEL Mark 8:34-38; 9:1

NEXT SUNDAY, SEPTEMBER 28, 2014 1st Sunday of Luke, Chariton the Confessor, Our Righteous Father Alkeisonus, Metropolitan of Nicopolis; Old Epirus, Baruch the Prophet, Neophytos & Auxentios the Martyrs of Cyprus, Wenceslaus the Martyr, Prince of the Czechs

EPISTLE St. Paul's Second Letter to the Corinthians 6:1-10

GOSPEL Luke 5:1-11



62nd Year

SEPTEMBER 21, 2014

Pamphlet # 38 (3199)

LET US CARRY THE CROSS OF THE LORD

Beloved brethren, today's Gospel says, Christ invites the crowd and His disciples and He addressed a word to them-that word which characterizes the life of the true Christian. These words of Christ, which are very important and very serious for our salvation, are not addressed to monastics, furthermore then they didn't exist, but to us all. So he says "whosoever wants to follow me, let him deny himself, let him take up his cross and then let him follow me".

The holy Baptism

All Orthodox Christians, were baptized in the name of the all Holy Trinity. Our Baptism comprised a type of the three day burial of Christ. We died together with Christ. Crosswise the Priest anointed us. Afterwards we put our cross on our chest, the Cross of Christ. All of us Orthodox Christians are resurrected in Christ, from the day of our baptism and afterwards, as we received the Body and the Blood of Christ and we became one body and one blood with Him and with each other. All of us are resurrected, "relatives by blood" spiritually. It remains for us to be living this.

Sunday after Holy Cross

The Gospel of Mark 8:34-38; 9:1

The Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels." And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."

The cross which we wear on the neck is a blessed habit of the Christians. It very often proves to be their inexhaustible guardian and protector. Equally worrisome is for us to be seeing the Christians today, supposedly, hanging other things on their neck: blue beads "for the eye" signs of the zodiac cycle, curious long teeth, upside down crosses, "keys of the Nile", strange bracelets and whatever else one can imagine, to the great delight of the wicked spirits and their leader, who see the Christians undervaluing, or rather ignoring the fearful power of the Precious and Lifegiving Cross, Which put to naught and dissolved the powers of darkness.

So not only is it imperative for us to be wearing our cross, but also to do it correctly, a thing which Saint Chrysostom also insists on, when giving related counsels to mothers.

The Cross in the worship life of the Church

The Cross of Christ comprises the real center of our divine Worship. Two days a week are dedicated to It, Wednesday and

Friday, and so for this reason we fast. But also in the daily services the sixth and ninth hour have a crucifactory content. The one refers to the crucifixion of Christ and the other to His death by the Cross.

There, however, where a Christian truly tastes the crucifactory love is the Divine Liturgy. The communion of the Body and Blood of the Lord is a union with God both horizontally, expressing love for one's neighbor, as also vertically as an expression of the love which God gives to man. Only if our love contains both of these dimensions, can it be true, and authentic. Otherwise it is hateful to God and destructive for our own self.

Only thus man crucified, in other words, in Christ, loves and therefore he does not crucify the others.

The authenticity of our crucified life

It very often happens that we confess Jesus Christ crucified and resurrected, we correctly make the sign of the Cross over us, we partake of the Chalice and despite all these things they don't reach the depths of our heart to change us. They remain on the surface. We ought to be informed of this fact and not beautify problematic conditions.

The Christian, the monastic, the lay person or clergyman, lives in the place of the Cross, co-crucified with the Savior. He toils, struggles, is afflicted but also rejoices for the Resurrection which he awaits, which nevertheless sometimes visits him from here also.

There is however a very suspicious and lurking process, that of self justification and of spiritual sufficiency. For one to think that he is justified through his works, it entails the utmost