

## Christ died for sinners

Maybe a person will dare to die for righteous and virtuous people? Probably, very rarely. History proves that some people may also die for ideas. But for sinners and unjust people? What would be the "logic" of such an action, but which proves to be that Action which irreversibly changed the flow of History? It is the craziness of love.

Man was imprisoned for innumerable debts, and someone comes whom the incarcerated person does not know, he pays his debts and frees him. He furthermore promises him, as to a very good friend of his, that whenever he ends up in similar difficulties and he calls Him with all the appetitive power of his soul, let the appetite be directed only to Him, He will always free him. It is He, Christ, brethren, who comes in us with the doors locked, especially at the time when we are in liturgy, and He crushes the locks of death, resurrecting us.

Archim. E. T.

**SUNDAY, JUNE 25, 2017 3RD SUNDAY OF MATTHEW** *The Righteous Martyr Febronia, Dionysius & Dometios the Righteous of Mount Athos, Leavetaking of the Nativity of the Forerunner John the Baptist, Prokopios the New Martyr, Methodius of Nevritos, Orentios, Pharmakios, Eros, Phirmos, Phirminos, Kyriakos, and Longinos the Martyrs and Brothers*

**TONE OF THE WEEK :** *Tone Two*

**EOTHINON :** *Third Orthros Gospel*

**EPISTLE READING:** *Romans 5:1-10*

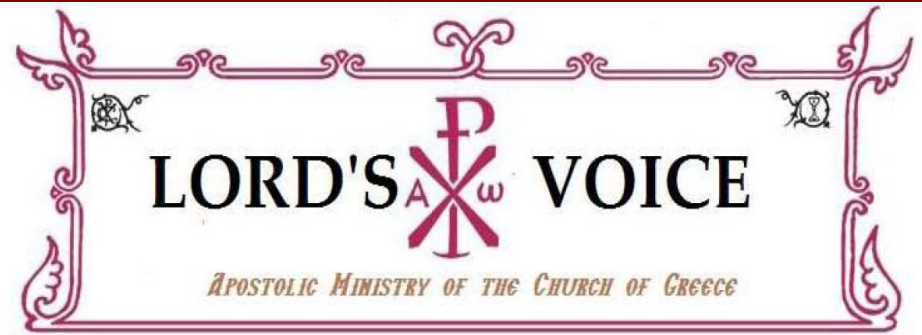
**GOSPEL READING:** *Matthew 6:22-33*

**NEXT SUNDAY, SUNDAY, JULY 2, 2017 4TH SUNDAY OF MATTHEW**

*Juvenal, Patriarch of Jerusalem, Deposition of the Precious Robe of the Theotokos in Blachernae, Juvenal the Protomartyr of America & Alaska, John Maximovitch, Archbishop of Shanghai and San Francisco, Synaxis of the Most Holy Theotokos of the Orphan*

**EPISTLE READING:** *Hebrews 9:1-7*

**GOSPEL READING:** *Matthew 8:5-13*



65<sup>TH</sup> YEAR

JUNE 25 2017

PAMPHLET # 26 (3343)

## RECONCILIATION WITH GOD THANKS TO THE GODMAN

Today's passage from the Epistle to the Romans, speaks to us about the way in which we were justified and saved. Faith in Christ justified us and the infallible mediator for us to God is Jesus Christ. Through the crucifactory death of Christ we became loved with God. The Son of God saves us freely, reconciling us with God and now He lives gloriously in the heavens, without henceforth there being a need for Him to die. It remains to us to respond to his invitation.

### Faith in Christ: you freely select

Man believing in Christ, in other words, entrusting himself to Christ stands henceforth in a spiritual state of grace. He does not tremble before God, he loves and already enjoys from here, in his Church, His glory.

Through the disobedience to the commandment of God we fell into the pit of death. Death, and corruption entered into our life. The Father sends His only begotten Son, garbed with our poor human nature, delivered of sin, and He heals us from the wound of the fall, through His cross and resurrection. He is taken

## ST. PAUL'S LETTER TO ROMANS 5:1-10

BRETHREN, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us. While we were still weak, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man -- though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

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up to the heavens and sends to His Church the All Holy Spirit, which cooperates with those who want, in the work of their salvation. Thus Christ takes us up, He accompanies us in our own crucifixion, in other words, of the passions, desires and passionate thoughts. In our own burial, in other words, in the cessation of the wandering of the mind, it's being made "immovable" on the cross of prayer and it's enclosure in the narthex of the heart, but also in our own resurrection and co-resurrection with Him, in other words, in the finding of grace in the heart and in making the entire person a temple.

From there on each one freely selects the path of his life: with Christ or without Him. In History the typical- simply in the same frameworks of time and space-co-proceeding clearly shows of those who entrusted Christ and of those who systematically are enmitous towards Him and persecute Him: they cause trials, oppositions and wounds in His body, the Church, which nevertheless the gates of Hades will not overcome, according to the infallible promise of Christ Himself in the

dialogue with Peter, immediately after the latter's saving confession. Essentially two incompatible ways of being.

## A road strewn with afflictions, but also blessings

Paul forewarns us of our encountering various afflictions, but he also boasts – as he says – about them. Obviously not speaking about a sick pursuit of afflictions, many times for one to be made a hero, a frequent symptom in our days. He is speaking about mainly involuntary afflictions which, as a therapeutic “whipping” of God who loves his child and allows them, in order to calm down the lofty train of thought of his heart and for the lifebearing blessed patience to be born, the offspring and birthgiver of many virtues. In this sense the Apostle boasts about his afflictions.

In a society of people who have to a great degree been altered into nerve-wracked impatient beings – furthermore everywhere speed is extolled – the discipleship of the Christian in Christly patience proves to be a big cross. Let us not forget that the demand of the politicians of all areas is the “here and now”, but also without toil and labor. This is not condemnable. It transcribes the implicit and the deep hearted longing of Man to be satiated with the love of God, for him to sabbatise eternally – now and forever – in his kingdom, but without the presuppositions. One of these his patience.

The devil is in a hurry, God has exhaustive patience and He teaches it to us if we leave ourselves in His hands. He who forbears, fills with infallible hope and is not shamed, says Paul. It is the Holy Spirit who then showers rain for the sake of him who forbore unto the end. In the Church our longings are satisfied, as many as befit us. Tasting the mystical wine of the kingdom of God, we are sanctified and some become key vessels also for the ministry of the political man, adding the character of honest priestly dedication to Politics, which it is generally lacking, unfortunately. He does not have, in other words, a theological basis to support it, so for this reason also, he frequently fails, undertaking even disingenuous rolls. So behold, the arena of the spiritual struggle in the Church, the bright field for conversion and preparation of politicians to respect their gift.