

These new completing commandments for the cutting of the roots, Christ said, that many will consider them "slight" and they will scorn them, urging even others to such scorn. "Slight" however will they also be considered in the kingdom of the heavens, in other words, they will be damned! On the contrary, whoever understands the importance of these commandments, keeps them and urges others also to keep them, they will be glorified in the kingdom of the heavens. They will be the real light of the world.

Archim. B.

SUNDAY, JULY 15, 2018 SUNDAY OF THE HOLY FATHERS, *The Holy Martyrs Cyricus and His Mother Julitta, Vladimir, Equal-to-the-Apostles of Kiev, The Finding of the Head of St. Matrona of Chios, Donald and his Nine Daughters, Swithun, Bishop of Wincheste*

-tone of the week : *Plagal of the Second Tone*

EOTHINON : *Seventh Orthros Gospel*

EPISTLE READING: *Titus 3:8-15*

GOSPEL READING: *Matthew 5:14-19*

NEXT SUNDAY, JULY 22, 2018 EIGHTH SUNDAY OF MATTHEW *Mary Magdalene, the Holy Myrrh-bearer and Equal to the Apostles, Markella, the Virgin-martyr of Chios*

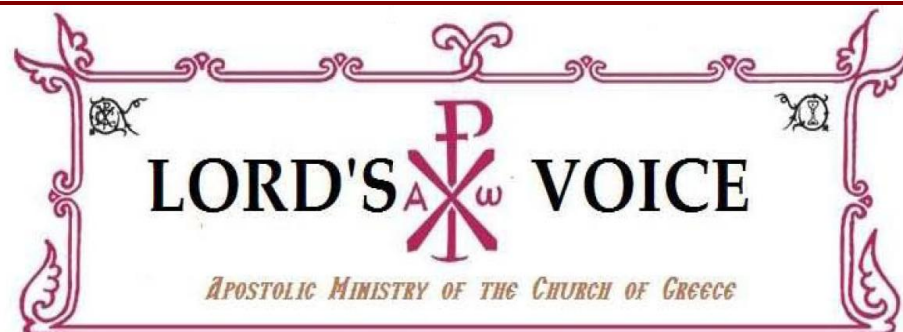
EPISTLE READING: *I Corinthians 1:10-17*

GOSPEL READING: *Matthew 14:14-22*

A NEW ACTIVITY OF THE APOSTOLIC MINISTRY

With respect to the tradition and the history of liturgical art the Apostolic Ministry of the Church of Greece is extending its activity in the production and offering of ecclesiastical vestments and other ecclesiastical goods, of high quality and art in approachable prices, aiming to cultivate ecclesiastical art and to strengthen the catechetical, missionary and social work of the Organization.

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66TH YEAR JULY 15 2018 PAMPHLET #28 (3398)

HONOR AND RESPONSIBILITY

It is a common secret that even the smallest praise for the existent or usually nonexistent gifts of ours, comprises almost always, a cause of haughtiness and vainglory. Let's imagine what would happen if we would hear someone tell us: "You are the light of the world." Probably there would be no greater temptation for vainglory, if not a danger for our minds to become "ill".

An exhortation to vainglory or to a struggle?

Saint John Chrysostom reads in today's gospel passage, Christ's related words to His disciples, and asks Him: "What therefore? Are You commanding us to live for show and for love of honor?" So, I don't believe it! Are You exhorting us to live with showing off as the aim, and for others to honor us? And the divinely inspired interpreter of the Scripture puts Christ answering us: "no, of course. I don't mean something like that. I did not tell you: make a show off of your achievements. But I told you: let your light shine. Which means: struggle so that your virtue be great. Light the flame of your heart strongly, and so strive for your example to become bright. Because, when a person's virtue becomes so bright, it cannot remain hidden, even if in a myriad of ways, he tries to hide it."

THE GOSPEL ACCORDING TO MATTHEW 5:14-19

The Lord said to his disciples, "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven."

In other words, Christ saying first to His Apostles and then to us "you are the light of the world", not only is not addressing praise, but is also speaking in a command: be very careful. I imparted to you my light. The light is my own. I am the source of the light. But for it to remain lit inside you, is in your own hand. Let it be of your striving. You must toil for this. You must constantly be adding oil to the vigil lamp of your heart with the firm exercising of the virtues. And as much as this light of mine becomes strong in your life, so much, your works will be becoming brighter on account of my own gifts, so much so it will be impossible for them to be hidden, no matter how much – correctly - you strive for obscurity. Even then they will become cause, when the people see them, for not you to be glorified but your Father, who is in heaven, the unique source of the true light and of every good".

"To Thee is due glory..."

There are not a few cases, when the radiance of the bright life of true Christians led people from darkness to light. Pachomius the Great, while he was the son of idolaters, began to see the light of

Christ, urged by the hospitable offering of food on the part of Christians of Egypt, when he was a new recruit soldier. And the greeting which was full of love "may you be saved, toilfull one" of Saint Macarius the Egyptian led a priest of the idolaters to seek to become not only a Christian but also a monk. The light of Christ radiates even in what is considered "details" of the life of people, who became true vessels of the divine light.

This teaching about the enlightenment of the world, Christ seals with two chief truths: His own natural equality of honor with the heavenly Father and our own adoption by grace. The heavenly God the Father is the light of the world equal in honor with His natural Only Begotten Son. And we, receiving this light from Christ, are able to become children by grace of the Heavenly Father. And radiating it to the others, to comprise a cause for His glorification.

The "fulfillment" of the Law

Christ uses these great truths as the ideal foundation, to speak about a crucial topic: His relationship with the Mosaic Law. To begin with, as equal in honor and of one essence with His Father, He is equally Lawgiver and master of the Law, as much as His Father. So when He became a man, it would not be possible for Him to abolish the Mosaic Law. He stresses it twice here, that He did not come to abolish it. And later on, He silences those who doubt it, He will ask. "who of you censures me concerning sin?" (John 8:46). And not only did He not transgress the Law in anything, but He came in order to fulfill it. To complete it.

How does He complete the Law and the prophets? The interpreter Eythymios Zygavenos answers: "the prophets, on the one hand, He completed by fulfilling everything that was prophesied about Him. While the Law, on the one hand, by not transgressing anything lawful, on the other hand, by adding to it whatever was missing. Because while the law prevented and forbade the results of the sins, Christ prevented even their beginnings and roots. As for example, wrath, which may lead to murder or to lewd gazes which give birth to adultery".