

our gifts, to working to change our own selves within us, and in the reorganization of our society. For us to remain next to the pigs, but, as the prodigal son, for us to return to the home of our Father, which is the Church.

The “dangerous” Christ of the Apostles and of the Saints invited them to leave everything and they followed Him. This Christ we need to cease hiding from our heart and thought. His presence in our life is not complacency, but a wake up. The starting out of prayer, of reconciliation with the idea that nothing belongs to us, and the readiness for us to come out of the path of being quiet. So, let each one of us take the big step, starting out today, in our daily life, wherever we were placed and called to be and to serve. And Christ will not leave us.

Fr. T. M

**SUNDAY, JUNE 14 2020, THE SUNDAY OF ALL SAINTS ,** *The Holy Martyr Theodotus of Ancyra, Our Righteous Father Panagis (Paisios) Basias , Tarasios & John the Martyrs, Sebastian the Wonderworker, Zenais the Martyr.*

**-tone of the week :** *Plagal Fourth*

**EOthinon :** *First Eothinon*

**EPistle Reading :** *St. Paul’s Letter to the Hebrews 11:33-40; 12:1-2*

**GOSPEL Reading :** *Matthew 10:32-33; 37-38; 19:27-30*

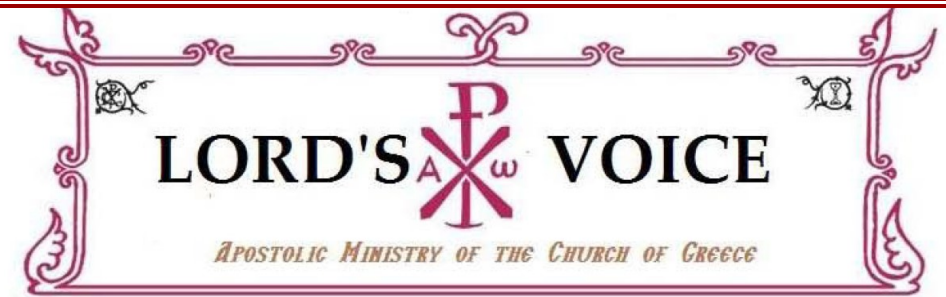
**SUNDAY, JUNE 21 2020, 2ND SUNDAY OF MATTHEW** *Julian the Martyr of Tarsus , Julian the Martyr of Tarsus , Terentios, Bishop of Iconium, Nikitas the New Martyr of Nisyros.*

**EPistle Reading :** *St. Paul’s Letter to the Romans 2:10-16*

**GOSPEL Reading :** *Matthew 4:18-23*

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## THE CHRIST OF THE SAINTS

Christ is seeking for people to follow Him (Matthew 10:32-39 and 19:27-30). This journeying together with Him presupposes one NO and two YES'S. The NO is the rejection, man's refusal to follow other loves, to place them above the love of Christ. Man is called to surpass relatives, goods, personal gifts, even his own self, and to follow the path of the YES to Christ. The YES to Christ is accompanied by the YES to love, to fellow man, to the Church. And the way passes through faith.

What value does this invitation of Christ have, as it is expressed for centuries in the life of the Church and as it is lived in the persons of the Saints of our faith? What value, I wonder, does this invitation have in the age of Nihilism, of the rejection of everything?

### The goods do not accompany us

The answer sets out from the ascertainment that our faith makes that, if we do not voluntarily lose all that we believed that is our own, or that we're dreaming of obtaining, then it is very difficult down to impossible, for our life to have meaning. No good is able to accompany man to the hereafter, to eternity. So, for this reason also man prefers to write off eternity in order to be able to enjoy the goods of the present world, with the idea that life finishes at the tomb.

## THE SUNDAY GOSPEL *MATTHEW 10:32-33; 37-38; 19:27*

The Lord said to his disciples, "Every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny him before my Father who is in heaven. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me." Then Peter said in reply, "Lo, we have left everything and followed you. What then shall we have?" Jesus said to them, "Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life. But many that are first will be last, and the last first."

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And he gets frustrated against those who have more, or who deprive him of the things that he considers that he has the right for, in other words, the comfort of consumerism, of partaking in a culture that fools us with the idea that we are all able to live the same thing.

### **The "undangerous" and the "dangerous" Christ**

Who of us though, is ready to abdicate from all that he has, or from all that he would want to have? Here the path and way of holiness is the answer. And he becomes a saint who chooses Christ as the greatest good. Not the "undangerous" Christ of the advantage, of the habit, of the complacency that He forgives us no matter what we do, and we do not need to try to live according to His will. The "undangerous" Christ of easy words and of postponing actions for the future. He becomes a saint who chooses the "dangerous" Christ of love for everyone, even for enemies, the

Christ of forgiveness, of changing, of hope, of patience, of truth. The Christ of the Church and of heaven, of our permanent and true homeland.

### **The confession**

Christ seeks the confession before men. And He promises rejuvenation, rebirth. The confession that the relationship with Him comprises the priority of life. The relationship with Him becomes sensitivity before the other person who is hungry, not only for material goods or for survival, but also for life, for love, for sharing, for respect, for dignity. He is hungry to see people who do not pass by him indifferently or selfishly, but who feel that they are not able without him. The confession that the relationship with Christ becomes creation, prayer, art, hope, joy, and sadness together with the other and for the other person. Not in empty hands, not in empty hearts.

One Sunday after the feast of Pentecost, our Church reminds us of this path of the Saints. Whoever left aside every other love and chose the love for Christ. And they gained both the present time, but also eternity. Furthermore, even if they left from this life through the pain of martyrdom, or from the deprivation of goods, or from the limitation of desires, they gained both God and eternity, but they also remained alive in the love of people. They said the great NO and received the YES'S of God.

### **The Saints and us**

Probably here is found the long-term solution for the journey of our society. To our decision to say NO henceforth, to the light of the mindset that made us sell our souls, and YES to love, to the sharing of