

In this path of society, of the persons who give up from all they have the right for, and they give more than what is asked of them, is found true salvation. So for this reason also, our Church calls us to enlist ourselves in her body, to commune Christ together with our fellow men, to not fear the neighbor, even if we are wounded by him, to have our hearts open, even if we are also often crucified by wickedness and ingratitude. In the “we” the “ego” receives grace and proceeds to the likeness of Christ.

In the history of the world, the civilizations that became models and remained in the hearts of people, were not based on the power and the authority of the individuals, but in the care for the many. They temporarily prevail and the memory of all who did not share and did not sacrifice, vanishes.

Whoever loses out of love, gains salvation forever. And it is the salvation both of the body, as also of the soul, of the totality, that is of man, which we see in the person of Christ, but also in the models of our Saints. Let's open our hearts and let's try to find Christ and He will aid us to find the path that will deliver us from the anxiety of us existing only for us.

Fr. T. M

SUNDAY, SEPTEMBER 13 2020, SUNDAY AFTER HOLY CROSS

Afterfeast of the Holy Cross, Eustathius the Great Martyr, his wife and two children , Our Righteous Father Eustathius, Archbishop of Thessalonica, Hilarion the New Martyr of Crete, John the Foreigner

TONE OF THE WEEK : *Second Plagal Tone*

EOTHINON : *Fourth Eothinon*

EPISTLE READING : *St. Paul's Letter to Galatians 2:12-20*

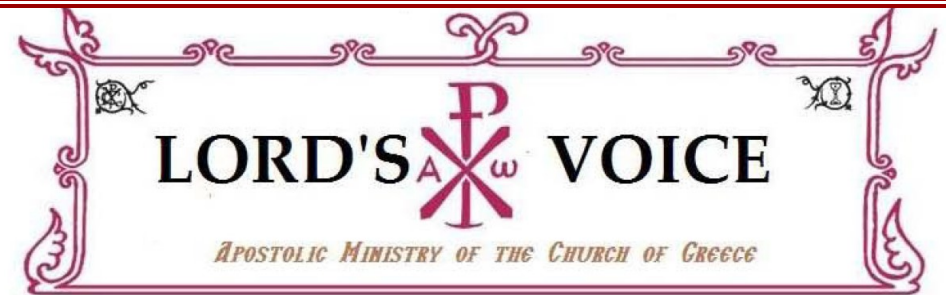
GOSPEL READING : *Mark 8:34-38; 9:1*

2020, 1ST SUNDAY OF LUKE *Callistratus the Martyr & his 49*

Companions, Mark, Aristarchos, and Zenon, Apostles of the 70, Akylina the New Martyr of Thessaloniki, Gideon the Righteous.

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

GOSPEL READING : *Luke 5:1-11*



68TH YEAR SEPTEMBER 20 2020 PAMPHLET # 38 (3512)

I LOSE IN ORDER TO BE SAVED

Whoever wants to save his life will lose it. Whoever though, loses his life on my account, and on account of the Gospel, he will save it" (Mk. 8:35). The word of Christ, that the Church reminds us of, on the Sunday after the Elevation of the Precious Cross, seems incomprehensible for the age and the way in which we grew up and are living. If you want to truly gain your life, your being, your soul, you must lose it. But we have learned to struggle only to preserve, to keep our life, our goods, our own self at every cost. We have learned to be seeking, to want to take from others, not only money, but also recognition, glory, acceptance, and love. Our life is oriented to receiving, and not to giving and giving up whatever we have.

Christ died with his will

Why though, is Christ saying this word? Is it enough that he himself first gave up from his life, from the capability of not dying, from the authority and almightiness of the godhead, upon the Cross which could have allowed human nature to not die upon the Cross? Because Christ's death was voluntary. With his will he gave up from life. He did not do it in order to give us an example, because Christ's crucifixion was not a moral teaching, to teach us something. It was the sacrifice that gave us life through his death.

THE SUNDAY GOSPEL (MARK 8:34-38; 9:1)

The Lord said, "No one has ascended into heaven but he who descended from heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him." 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."

Man became an individual

Man has the innate tendency for survival, for the preservation of his life. And contemporary civilization is based on this tendency. Survival at every cost. This sense changed man into an individual, who is the center of the world, unique and unrepeatable. And the individual does not set out from society, from his relationship with others, but he proceeds with himself as the compass. Life is for the individual. The goods are for the individual. happiness is for the individual. The priority is for the individual. Even in supernatural and worldwide forms, even in the sense of governments, the individual prevails. Social goals are not placed as the priority, but

rather the individual right. And for this reason, in periods of crisis, whether material, whether of illnesses, individuality precedes. The fear of the neighbor who may become a threat for each one of us. And we for him.

Despite the fact that our tradition, which from ancient years even, teaches us that man in the totality, in the body, can be well, can prosper, nevertheless our age has taught us that the few are not ready to be deprived for the many, to give their comforts and the abundance of their goods up, to share with the many. So, for this reason, today also we are not easily moved by the examples of offering to the totality, by patriotic struggles, by the experience of sacrifice. Consequently, can the word of Christ apply?

The sacrifice

Whoever of us believe in the Church and in the life that the Lord showed us, find another priority in our being, that of love. And love means precisely sacrifice, giving up from our rights, sharing, that is the loss of the priority of the ego and of its putting forth in the world. This is the path of the cross, the path of holiness. And this path is difficult because it gives birth to inner clashes. It is a path of martyrdom, of victory against our own self and against individuality. But also in the perspective of personal validation, whoever of us believe in the path of the Gospel, we learn, work, receive, in order to be able to give. And this is our primary path in life. For us to be giving, both from the abundance and from the deprivation, and sometimes even our own life. And this path becomes thus, death and simultaneously resurrection, according to the imitation of Christ.

The path of the Lord

Christ shows us the path. And it is He who through the life of our Church, helps us follow the path of abandonment and of sacrifice.