

the mystery of the communion of God and man, into the life of faith in which mainly we are called to give, and not to aim to receive. That it is a path of trust and truth. If we do not understand and do not live the perspective of eternity, even if this leaves painful gaps in the present, then our faith is not able to be made firm, and the sacrifice of Christ will remain second, before the priority of the interest.

Let us entrust Christ and the Church, not handing our own self to the forms of the past, but living everything as a new setting out in the Body of Christ. In order for deliverance to come!

Fr. T. M

**SUNDAY APRIL 18, 2021 SUNDAY OF ST. MARY OF EGYPT**

Holy Father John the Righteous, disciple of St. Gregory of Decapolis , Euthemios the Enlightener of Karelia, Cosmas, Bishop of Calcydon, Cosmas, Bishop of Calcydon ,John the New Martyr of Epiros , Athanasia the Wonderworker of Aegina

**tone of the week** : *Fourth Tone*

**EOTHINON** : *First Eothinon*

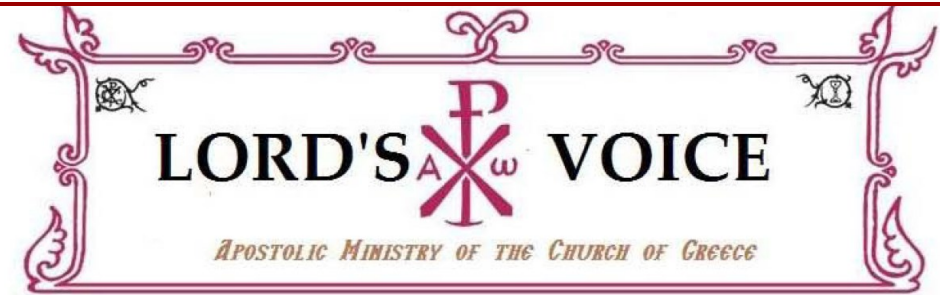
**EPISTLE READING** : *St. Paul's Letter to the Hebrews 9:11-14*

**GOSPEL READING** : MARK 10:32-45

**SUNDAY APRIL 25, 2021 PALM SUNDAY** *Mark the Apostle and Evangelist*

**EPISTLE READING** : *St. Paul's Letter to the Philippians 4:4-9*

**GOSPEL READING** : John 12:1-18



**69<sup>TH</sup> YEAR APRIL 18 2021 PAMPHLET # 16 (3542)**

**WHAT DELIVERANCE DO WE NEED?**

As we are approaching the days of Holy Pascha, our Church reminds us of the truths about the person of Christ, which show Him different from what many people believe about Him. People persist in the human, emotional side of viewing the person of Christ. We seek an almighty God, who will correct the imperfections of our life and at the same time deliver us from trials, problems, sicknesses, and will even recall death. For our faith, however, Christ, without rejecting the worldly reality, is the Godman who came into the world "in order to secure eternal salvation", "having found eternal deliverance" (Heb. 9:12).

This means that He came to fulfill in His person all the forms of the Old Testament and to make us see the world and life differently, through the prism of the relationship with Him. At the same time, all religious forms either are abolished or change content. This will also occur with the sacrifice of expiation of the Jews, in which the High Priest of each year, would enter once a year into the Holy of Holies of the temple of Jerusalem, in order to offer with the blood of the oxen and calves, a sacrifice for his own sins and for all the people. Christ would enter once into the Holy of Holies, not of the handmade temple, but of the entire world, and would offer on Golgotha, not the blood of animals, but His own blood. The sacrifice would not occur for His own

## **EPISTLE READING ST. PAUL'S LETTER TO HEBREWS 9:11-14**

BRETHREN, when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.

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blood. The sacrifice would not occur for His own sins, because He was sinless. Christ hands down with His will, His own self to death for the sins of all people, not only of that time, but also until the end of the world. He does not externally cleanse people from whatever separates them from God, but He cleanses their conscience from the works that lead to death. And so, whoever believes in Him is able to worship the true God.

### **Deliverance and the substitutes**

We people need deliverance. From our fears. From our problems. From our own self. From the others who are not able to understand us. From our passions and our needs. Mainly from the anxiety of death. And we see this deliverance in time and spending it. We prefer the substitutes of life, that the world offers us. We transfer the answer to amusement, in work, in television, in the iconic reality, in the Internet, in pleasure, in tomorrow. We have time. And our culture

tries to shadow the person of God, considering either that He does not exist or that He has to do with eternity and not with today. Our existential anxieties, however, remain unfooled. And they call us to answer the challenges that they pose.

### **The evil that we forgot**

We people need deliverance. We have written off the person of the devil, passionateness, the meaning of sin from our life and our culture, because we consider them remnants of another age. And nevertheless, the conditions of evil, since God does not exist in our life, reign. And for us to be able to chase them away from our life, faith in Christ is needed. The knowledge of His delivering work. The surpassing of childhood religiosity, which is limited to forms that prepare us to encounter the victor of death, but do not suffice to change our life, if we do not allow Him, through partaking the Divine Eucharist, and the changing of our time into prayer, love and forgiveness, through the assurance of the resurrection, to change our life in the end.

### **Deliverance for eternity**

We people need deliverance. Not temporary, but eternal. So, for this reason, it does not suffice for us to believe in a God who we see with the lesser as the compass, in other words, the temporal interest, but to leave ourselves to what is better, which is eternity. If we do not organize our life, having eternity as meaning and perspective, then the deliverance that we received in Church, is simply comfort and calmness from our many problems, a consolation, that does not suffice. In order for deliverance to come, we need to abdicate from the assurance and the security of quietude. To understand that the relationship with Christ is a cross and bearing it. That it is the path of delving deeply into