

GIVE THEOLOGICAL BOOKS OF THE APOSTOLIC MINISTRY TRAINING SCHOOL OF CANDIDATE CATECHISTS

In a period of multifarious ideological, spiritual and social confusions, the functioning of the Training School of Candidate Catechists comes to offer the young people who long to serve the Church through the work of Catechism of children and adolescents, the capability to be trained practically but also experientially and simultaneously to make them partakers of undertaking responsibilities to utilize the witness of faith, of liturgical life and of the Gospel Word.

The duration of the studies is two years. The lessons of the 1st year take place every Saturday 4:00 to 6:30 p.m. and the 2nd year on the same day from 7:00 to 9:30 p.m.

Presuppositions: Students of both genders are accepted, aged 18-40 years old, after they present: 1. Proof of studies (at least a High School Diploma), and 2. a recent photograph.

The beginning of lessons: On Saturday September 25th the Holy Water service and the beginning of the lessons of the Training School will take place.

For more information those interested can contact: 1. The Office of Catechism and Youth of the Apostolic Ministry, tel. 2107272347-348 (8 a.m. – 2 p.m. aside from Saturday and Sunday) 2. The electronic post office katixisi@apostoliki-diakonia.gr in the unit: Who we are – Division of Catechism and Orthodox Witness.

SUNDAY, SEPTEMBER 19 2021 SUNDAY AFTER HOLY CROSS ,

Trophimus, Sabbatius, & Dorymedon the Martyrs, Theodore of Tarsus, Archbishop of Canterbury, Trophimus, Sabbatius, & Dorymedon the Martyrs , Plato the new Hieromartyr of Patmos the Theotokos and Ever-Virgin Mary , Autonomos the Martyr, Hieromartyr Cornatus, Bishop of Iconium, Daniel of Thassos ,Theodore the Hieromartyr of Alexandria

TONE OF THE WEEK : Fourth Tone

EOTHINON : Second Eothinon

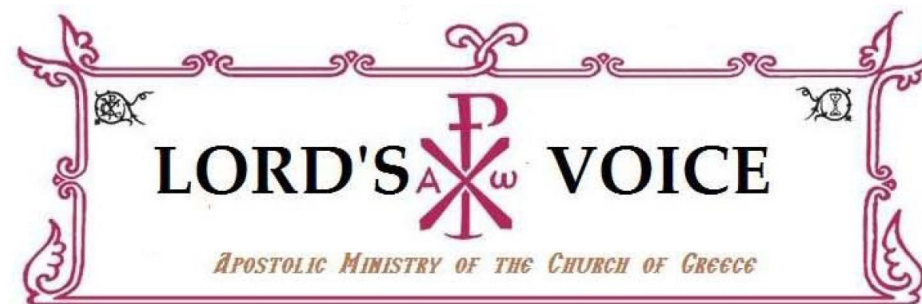
EPISTLE READING : St. Paul's Letter to the Galatians 2:16-20

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

SUNDAY, SEPTEMBER 26 2021, The Falling Asleep of St. John the Evangelist and Theologian Removal of the Honorable Head of Apostle Andrew the First-Called

EPISTLE READING : St. John's First Universal Letter 4:12-19

GOSPEL READING :John 19:25-27; 21:24-25



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THE CROSS BECOMES LIFE

Our faith comes to explain the constant alternations we are living between death as an abolition of the elements, which until Christ came, were considered as the necessary characteristics of the world and of man and the new beginning of life that the Lord's cross brought. Upon the cross the power of sin was abolished, that is, to make our own self god, having departed from the relationship with the true God. The power of the Mosaic law was abolished, which was given to the Jews as a training for them to be able to accept Christ, and they made it a criterion of self-satisfaction, resulting in them feeling that they have the right to bind even God Himself, about who is saved and who isn't. What seemed impossible was abolished, for man, that is, to be able to see God as He is both in this life and, mainly, in eternity. No righteous person of the Old Testament was able to be saved, until Christ's resurrection, because God had not taken on flesh. Created man, made, that is, proceeding in time, was able to know that the uncreated God exists, but he was not able to commune Him.

“What is not adopted cannot be healed”

With God adopting our nature in the person of Christ, “what was previously incurable” is healed. A presupposition of the cure, however, is death. In the person of Christ, the godhead does not die. But also, human nature does not undergo the consequences of time and of createdness,

like in all of us,

THE SUNDAY EPISTLE (GAL. 2:16-20)

Brethren, knowing that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

because Christ did not incarnate in the natural manner of all people, "of a man and woman", but "of the Holy Spirit and the Virgin Mary". Thus the flesh of Christ did not come to know the decomposition that death brings. And His soul, however, remained in communion with God as was also happening and for as long as Christ was alive, as the body and soul were united with the godhead.

The resurrection, a choice of freedom

With His Resurrection, Christ co-resurrected in His person, all of human nature. His presence in Hades made the souls that were waiting for Him, without them being able to commune with God, to henceforth have with them, the first born one of the dead. And together with Him all who believed in Him were resurrected. They are henceforth, waiting to be united with their bodies at the Second Coming. Whoever rejected Him, with their will, await lack of communion with God and their fellow men. They will also

resurrect, because "the resurrection is general". They will also take on their bodies, but in the new world, they will voluntarily remain without a relationship with God.

I'm dying in order to live

Christ, on the cross, calls all of us to follow Him. For us to die to evil so that we can resurrect. For us to not have the false sense that everything in our life will be rosy, since we believe. That in following God, we will not hurt. That close to Christ, because we will surpass the power of sin, we will be in this life happy, carefree, without toil and pain. Probably the opposite will happen. Just as the Apostle Paul says "I through the law, died to the law, that I might live to God" (Gal. 2:19). "And truly, with the law as the criterion, I have died to the religion of the law, that I may find life close to God". The life of a Christian is not a reward, because we are keeping laws and rules. It is a struggle, which has with it, death. It is not a changing of behavior, as the keepers of the Mosaic law did, so as to appear diligent before God and for us to demand what is good and advantageous not for our souls, but for our position in the world. It is a changing of the way in which we are walking and thinking and living. Paul tells us that whoever is following Christ on the cross, has left aside every expectation of justification. He trusts, loves, prays, forbears and he will receive the crown of life.

Christ is present in our life, and helps us to carry our own crosses. The cross is not a defeat. It is a beginning at every moment with Christ. Let us find this path of joy-sadness, the path of death and of resurrection in the Church, expecting the joy of eternity!

Fr. Th. M.