

this day, to devour the people of God, to pervert their works, to slander their intentions, and to darken their minds. The imposition of fear and the illusion that there is no hope, has always been a weapon in his hands. But he looks like a dog tied to the trunk of a tree, which barks enviously and loudly to appear convincingly menacing. The despairing and scared person, unfortunately cannot discern that this dog cannot bother him, except only if he approaches it, and in fact only in the radius which the length of the rope occupies, with which it is tied. Therefore, we give space to the devil, only when our choices are foreign to the path of our Lord. Let's turn our gaze to Him, and we will realize that His paternal embrace is always open and lovingly awaits us.

Archim. A. A.

SUNDAY JULY 3 2022 3RD SUNDAY OF MATTHEW,
Hyacinth the Martyr of Caesarea & Theodotos and Theodota the Martyrs Anatolius, Patriarch of Constantinople, Gerasimos the Holy Martyr of Karenesi, Translation of the Holy Relics of our Father Among the Saints Philip, Metropolitan of Moscow **TONE**

OF THE WEEK : *Secondt Tone*

EOTHINON : *Third Eothinon*

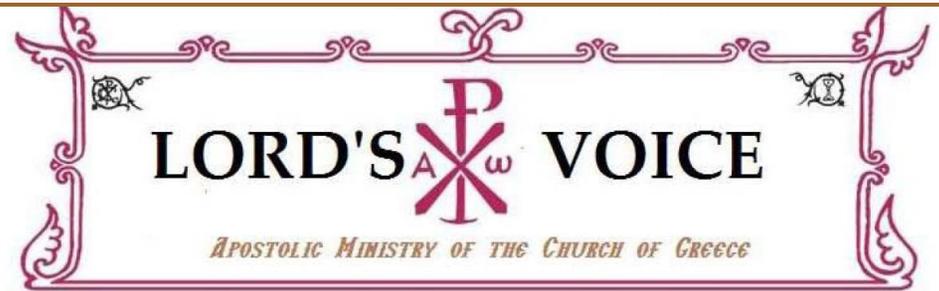
EPISTLE READING : *St. Paul's Letter to Romans 5:1-10*

GOSPEL READING : *Matthew 6: 22 -33*

SUNDAY JULY 10 2022 4TH SUNDAY OF MATTHEW 45
Holy Martyrs of Nikopolis, Armenia, Our Holy Father Gregory, Bishop of Assa, Parthenios and Eumenios of Koudoumas, 10,000 Fathers martyred in Egypt, Apollonios the Martyr, Deposition of the Precious Robe of Our Lord Jesus Christ in Moscow, Righteous Father Anthony of the Kiev Caves

EPISTLE READING : *St. Paul's Letter to Romans 6:18-23*

GOSPEL READING : *Matthew 8: 5 - 13*



70TH YEAR JULY 3 2022

PAMPHLET # 27

(3605)

THE LIGHT OF THE BODY

We hear a gospel passage today, full of saving messages, being read during the Divine Liturgy of the 3rd Sunday of the series of passages, from the sacred Gospel of the holy Apostle and Evangelist Matthew. With a lamp, that is, a well-known lantern, the very well-known illuminating vessel of that time, the eye of man is likened. It is definitely the main one, from the gates, i.e. the small entrances, through which stormy images, representations, stimuli, attitudes of the world and of creation, enter into the inner man, in an improbable and simultaneously indescribable way. This is how he perceives and shapes his attitude towards God, and His image in the world, who is his fellow man, he is educated, and he teaches, or the opposite, depending on his heart's mood and his spirituality.

The eyes of the Saints

We read in Gerontika that "the eyes of the Saints are the good thoughts". Many times, we are informed through reading the lives of the Saints about them. We admire their

THE SUNDAY GOSPEL MATTHEW 6:22-33)

The Lord said, "The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well."

behavior and wonder at how they deal with the difficulties and obstacles, the wickedness and ignorance of people, the physical illnesses, and afflictions, and even death itself. We compare, unfortunately superficially, because we know that

the results of a substantive comparison, of cases and circumstances of our own life with ones that correspond to the lives of the Saints, we could not at all face with spiritual benefit, and we wonder at their patience, their forbearing, and their guilelessness.

How did they manage to forgive, to love, to pray for "those persecuting" them? What was it that the Saints were seeing, and we do not manage to see? What was that, that the Saints strove for, as primary, and in what order, I wonder, do we list them, in prioritizing the priorities of our struggle? How, in the end, were the Saints able to do what we are not able to, or we do not want to- rather - to be able first to long for, and then to struggle with the grace of God, for us to make it an experience of our own lives? The answer is, in a few words, and didactically, in the present sacred Gospel: Their eye was simple, and simplicity comprised the spiritual binoculars, through which they saw, refined, and dealt with what was happening. They wove uniforms with the thread of simplicity, and they made it the excellent armor for their whole body. They would see the one and only good, which people considered improbable, among the nine hundred and ninety-nine humanly given factors.

The light of Christ

Always, my brethren, the darkness of the devil and of his instruments, ragingly desires to impose itself on the light of Christ also, to those who desire to be illumined by this light. But Christ, with His Resurrection trampled upon death, He gave life to man and dissolved the works of the devil. The devil "like a roaring lion" never poured water into his wine. He seeks, to