

To everyone who works for the good"

The person of God who does good, is graced by God with glory, honor and peace. The process of the good is not limited to virtues and good deeds, but in man's ability to consider, through the activation of God's love, the image of God in every human being. The glory and honor of man means his participation in the glory of God and in the gift of divine adoption; to experience what it means to belong to Christ and Christ in him; and that through Christ, he becomes a true hypostasis, who embraces the whole world and lives harmoniously in it as a citizen of new creation. After that, is it possible that he would not also possess the spirit of peace? The peace that is inconceivable to human thinking and keeps hearts and thoughts close to Jesus Christ (Phil. 4:7).

Archim. N.K

SUNDAY, JUNE 18 2023 2ND SUNDAY OF MATTHEW

Leontius, Hypatius, & Theodulus the Martyrs of Syria, Leontios the Myrrh-Streamer of Argos, Aitherios the Martyr of Nicomedia.

EPISTLE READING : *St. Paul's Letter to the Romans 2:10-16*

GOSPEL READING : *Matthew 4:18-23*

TONE OF THE WEEK : *First Tone*

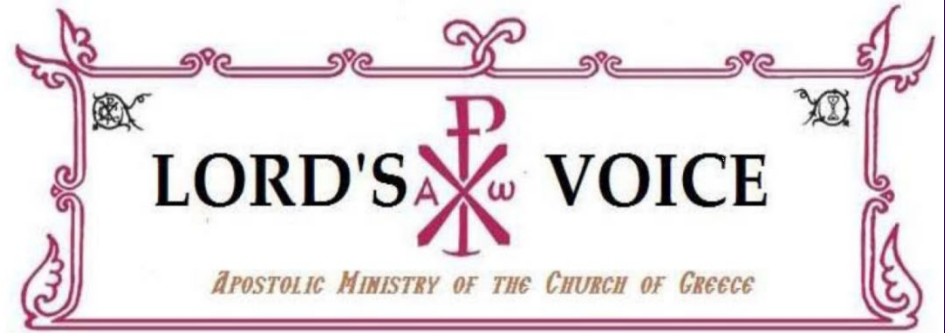
EOTHINON : *Second Eothinon*

SUNDAY, JUNE 25, 2023 3RD SUNDAY OF

MATTHEW, *Leavetaking of the Nativity of the Forerunner John the Baptist, The Righteous Martyr Febronia, Methodius of Nevritos, Nativity of the Forerunner John the Baptist, Elizabeth, Mother of the Forerunner, Athanasios Parios, Panagiotis the New Martyr.*

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

GOSPEL READING : *Matthew 6:22-33*



71ST YEAR JUNE 18 2023 PAMPHLET # 25 (3655)

GLORY, HONOR AND PEACE

The present Epistle reading comes from the Epistle of the Apostle Paul to the Romans, which he wrote around the year 57 A.D. being in Corinth, towards the end of his third apostolic tour.

It is his most important letter from the viewpoint of theological content and the longest in length among his other thirteen Epistles. The main aspect that characterizes him is the justification of sinful man by the grace of Christ and not by the works of the law of the Old Testament.

The jurisdiction of God

The subject of our passage, but also of the entire second chapter to which it belongs, is God's just judgment of everyone. For this reason, the Apostle emphasizes that God, at the end times, at the end of history, will reward every person according to his works. He will give eternal life to those who patiently do good, and seek thus glory, honor and incorruption near God. On the contrary, God's anger and wrath await those who rebel against Him,

THE SUNDAY EPISTLE ST. PAUL'S LETTER TO THE ROMANS 2:10-16

Brethren, glory and honor and peace for every one who does good, the Jew first and also the Greek. For God shows no partiality. All who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

resist the truth and serve injustice (Rom. 2:6-8). According to the Apostle Paul, and the Holy Scripture in general, God does not favor persons; He does not favor persons according to their position, if they are Jews, Gentiles, etc.

The salvation of man

Thus, men are not saved according to external privileges, attributes, and forms, but according to the inner disposition of their heart, their conscious faith in the Crucified and Risen Christ, and participation in the life of

the Church. And this faith is expressed by works. Without these, it is dead (James 2:26).

Demons also have such faith (James 2:19). And whereas the works express faith, faith confirms the works. For example, one cannot believe in God and hate his neighbor. He who hates, cannot have a true relationship with the God who loves everyone. The measure of love towards one's neighbor also shows the measure of faith. Since the man's salvation is ontological and not just a moral fact.

Grace and law

Since the law of the Old Testament was intended to educate people "in Christ, that we may be justified by faith" (Gal. 3:24), in the Church, which as the Body of Christ, is the place of grace and freedom, the law loses its meaning. And this happens because grace transcends the law, as the sacred Chrysostom points out. Certainly also, in the Church, which is Christ "extended unto the ages", there are rules and laws, primarily for the sake of pedagogical reasons, for its smooth operation and proper administration, since freedom does not mean promiscuity. However, the commandments of Christ and the ecclesiastical rules are not law, but indicators of freedom. Moral life is the fruit of participation in the grace of the Holy Spirit. Because the believer knows that with his own strength alone, he is not able to keep the commandments. Therefore, he is called to cooperate with the grace of God, because without human cooperation, the grace of God it doesn't bear fruit.