

preserving man's dominance in his exhausted world. It is not the word of the cross, but the word of man who denies himself. The scandal, furthermore, is not how we speak about man, but that we are speaking in order to ignore him and reject him.

What can happen today?

It is a primary necessity for the eschatological self-conscience of Orthodoxy to be lived in today's reality. How, in other words, we should all function together and our ecclesiastical life, in an Orthodox manner, in today's political - cultural and social condition. "Come and see". And if this coming of ours is a humble and pure journey, which will pass through the worshipful and sacramental life of our parish, of our Church, then we will be led to the unity of the train of thought and in our increase and rebirth in Christ, so that each one of us may be able to say this phrase, as Nathaniel did in today's Gospel "Rabbi, truly you are the son".

Archim. E. L

SUNDAY, MARCH 24, 2024 SUNDAY OF ORTHODOXY,

Forefeast of the Annunciation of the Theotokos, Righteous Artemon, Bishop of Seleucia , Our Holy Father Theonas, Archbishop of Thessalonica, Zachariah the Recluse

EPISTLE READING: *St. Paul's Letter to Romans 13:11-14; 14:1-4*

GOSPEL READING : *Matthew 6 :14-21*

TONE OF THE WEEK: *First Tone*

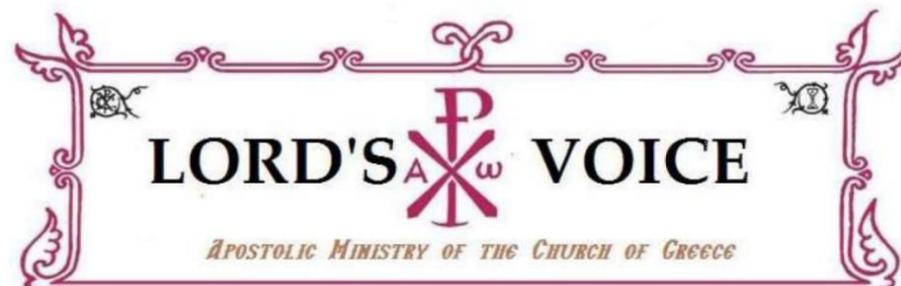
EOTHINON *Nineth Eothinon*

SUNDAY, MARCH 31, 2024 SUNDAY OF SAINT GREGORY

PALAMAS, *The Holy Hieromartyr Hypatius Bishop of Ganga, Theophilos the Martyr and those with him, Innocent, Enlighter of Siberia & Alaska, Akakios the Confessor.*

EPISTLE READING: *St. Paul's Letter to Hebrews 1:10-14; 2:1-3*

GOSPEL READING : *Mark 2:1-12*



72ST YEAR MARCH 24 2024 PAMPHLET # 12 (3695)

"THE CHURCH, THE BODY OF CHRIST"

Every year, on this day, the feast of Orthodoxy, we are called to preach, to defend our faith, our life, our identity, and our hope. On this day, which is the feast of the icon, and the feast of the icon is the feast of man, the image of God, we have to witness about the Church as a paschal community, proceeding to the definitive pascha, about the Church, as an evangelical and eucharistic community, which undertakes to pray for all of humanity and invites it to take part in Triune love.

We ought to witness about the spiritual meaning of the earth and of beauty, about man as a surpassing and communion, traced with the image of God about his calling, the spark, the breath which grabs him from this world and gives him the strength to transfigure it. We have to witness that God is the freedom, joy and the life of man, and that man is able to come to know Him, with a knowledge inseparable from love, uniting his spirit and his heart and finding his heart in Christ, "the heart of the Church", as St Nicholas Cabasilas would say.

GOSPEL READING : JOHN 6:43-51

At that time, Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and he said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

The unity of Christ and the Church

The Church is the body of Christ, the union and unity of the believers in the deified glorified humanity of Christ in the Holy Spirit – the glorified humanity of Christ, and the Church is an unbreakable and unconfused unity. It is, according to the sacred Chrysostom, "one race, of God and men". Christ is "our ecclesiastes" because it gathers us in His All Holy Body, but also our Church, because it becomes the spiritual place of our gathering. This is why the Church cannot ever exist without the true Christ, nor again can it be based on any ideology, even a so-called "Christian" one. Because it is unbreakably connected with

the person of God the Word, the incarnate Word of God, of the Savior Christ. The Church is Christ himself, all of Christ, not the body of Christians, but the body of Christ.

New creation

A liturgical act that takes place at the end of the Divine Liturgy depicts and expresses but also realizes this christocentric reality of the ecclesiastical communion. It is the placing of the Precious Gifts in the holy Chalice. The Liturgist places (gathers together) in the Holy Chalice, whatever else exists on the Paten aside from the Lamb, the body of the Lord, in other words, the portion of the Theotokos, the ranks of the Angels and Saints, those commemorated "living and dead" members of the body of Christ, who together with the Liturgist performed the Divine Liturgy. Thus, the communion in Christ of the believers is already gathered together in the Holy Chalice.

Our enlistment, however, in the communion in Christ, and consequently in ecclesiastical life, presupposes one unique manner. The life of Christ, Christly-life is absolutely necessary, as a way of being, to also become our own life. This takes place, when after a certain journey, we reach the point of no longer living ourselves, but of Christ living inside us

The post fall experience of the world

The sinful world did not want to accept Christ as the center of all events. The results of such an acceptance that deeply enters life and raises big demands, alters man himself, in the end, making him forget his divine descent and destination, that God, in the person of His Son, gave himself "so that people could have life and have it abundantly". This scandal is not the rejection of God, but the enclosure in the inner worldliness of man. It is not the rejection of every metaphysical principle, but the purposefulness of