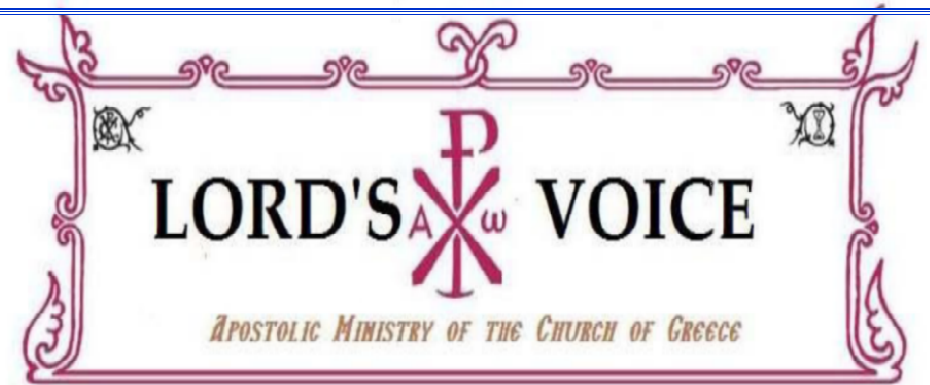


compassion, understanding, and kindness. It makes us be like the Lord who heard the paralytic's complaint: "Lord, I have no man", that is, "Lord, I have no one, I am unbearably alone", and He heals him, He delivers him.

Prayer in joy, in trial, temptation and struggle is our monologic hope and our joy: "Lord Jesus Christ, Son of God, have mercy on us"

F. A,



Sunday, may 26, 2024 Paralytic , Carpos and Alphaeus, Apostles of the 70 , Alexandros the New Martyr of Thessaloniki, George the New of Sofia , Augustine, Archbishop of Canterbury

Epistle Reading: Acts of the Apostles 9:32-43

Gospel Reading : John 5:1-15

Tone of the Week: Third Tone

Eothinon Fifth

Sunday, June 2, 2024 Sunday of the Samaritan Woman Nicephorus the Confessor, Patriarch of Constantinople, Erasmos of Ochrid & his Companion Martyrs, Demetrios the New Martyr of Philadelphia, Constantine the New Martyr of the Hagarenes

Epistle Reading: Acts of the Apostles 11:19-30

Gospel Reading : John 4:5-42

72ST YEAR MAY 26 2024 PAMPHLET # 21 (3704)

THE HOPE OF MAN

Christ was and is the only and constant request of every person. He puts to flight all sorrow and transfigures all human pain. No one loved man so much and freed him from the fear of his borderline situations as much as Christ did.

In Jerusalem, in the area of the sheep gate, in the so-called pool of Bethesda, as the gospel reading of the Sunday of the Paralytic mentions, the miracle of the healing of the paralytic, who had been carrying the cross of his illness for 38 whole years, takes place. He was led into this condition, as we conclude from the Gospel text, by sin and the interruption of his relationship with God. And where the human forms had cultivated in him despair and loneliness, he patiently waited for his healing. And the miracle happens. God does not leave him. He doesn't disappoint him. Christ's word is saving: "Behold, you have become well; from here on do not sin, so that you do not suffer worse things". The Lord's redemptive presence heals the paralytic's body and soul.

The search for God

God becomes accessible through His uncreated grace and His uncreated energies, which are part of His divine being. Man can really meet God.

THE SUNDAY GOSPEL (John 5:1-15)

Six days before Passover, Jesus came to Bethany, where Lazaros was, whom Jesus had raised from the dead. There they made him a supper; Martha served, and Lazaros was one of those at table with him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, one of his disciples (he who was to betray him), said "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor but because he was a thief, and as he had the money box he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of my burial. The poor you always have with you, but you do not always have me.

When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to see Lazaros, whom he had raised from the dead. So the chief priests planned to put Lazaros also to death, because on account of him many of the Jews were going away and believing in Jesus.

The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" And Jesus found a young donkey and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!" His disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him. The crowd that had been with him when he called Lazaros out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet him was that they heard he had done this sign.

However, this meeting takes place in a hesychastic way, that is, it takes place in the area of the heart, just as the meeting of Christ with the paralytic happened. Therefore, the search for God does not occur only with the human intellect, cut off from the rest of the human being, but with the whole indivisible person, and the heart is the center of this effort.

Man cannot meet God as long as the devil is in his heart, who often dominates the heart of man.

The constant spiritual struggle

Our only care should be to live the life of Christ, to be His disciples, and to stop being captives of sin. "Everyone who commits sin is a slave to sin. While the slave does not stay in the house forever. The Son remains forever. If then, the Son sets you free, you will be free indeed" (Jn. 8:34-36). The Lord gives precisely this freedom to the paralytic, to each one of us, who strives to become a son of God by grace, and to dwell eternally in his Father's house. Of course, our prayer for this does not come immediately. It is not an easy task to keep the memory of God in our hearts, while we are surrounded by a world that does not pray, and does not live a eucharistic life.

Praying people

Prayer transports the mind and heart to eternity and the only thing that concerns us is how we will become worthy of God. This does not mean a passive life outside of our brothers, a vertical individual relationship with God. On the contrary. The person of prayer is the one who with his prayer embraces all people, all creation, the whole world. "Our Father", we say in our prayer. The spirit of prayer makes us rule over our passions and not over others, it makes us people of love,