

The path of Christ

Let us again find the ethos and the manner of mission work. Let us surpass our self-sufficiency. At the same moment, let us not fear the secular self-sufficiency. The casting aside of Christians and the persecution – physical, psychological, moral, spiritual – is a sign of the cross of Christ, which we are called to carry. In which rejection, however, we ought to not abandon the vision to contribute so that the others also obtain opportunities to come to know the message of the Gospel. That they ponder. That they cultivate worries, where the grace of God will help them become footpaths of salvation. This path needs daring, especially for the younger generation. The reevangelization of people is what is sought for, because it shows us that it is not enough for us to be saved on our own. Let acceptance and love make us open to our neighbor. It is the path of life and hope and “the hand of the Lord” will be “with us”. Christ is risen! Truly He is risen!

Fr. T. M

SUNDAY, MAY 30, 2021 SUNDAY OF THE SAMARITAN WOMAN ,

Isaacius, Abbot of the Monastery of Dalmatus , Isaacius, Abbot of the Monastery of Dalmatus , Macrina, grandmother of St. Basil the Great , Barlaam the Monk of Caesarea , Natalios the Martyr , Emilia, mother of Saint Basil the Great

TONE OF THE WEEK : -Fourth

EOTHINON : Seventh

EPISTLE READING : Acts of the Apostles 11: 19-30

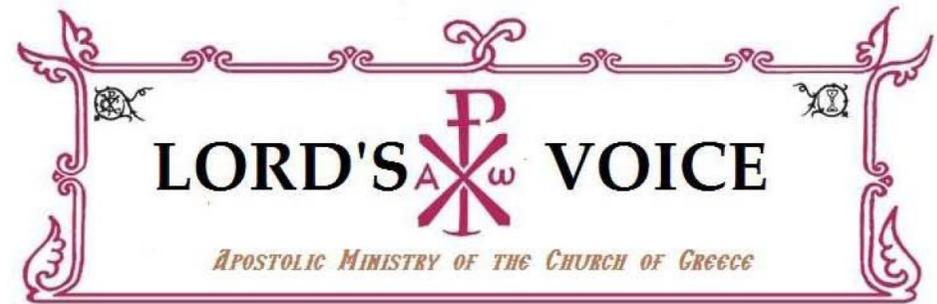
GOSPEL READING : John 4:5-42

SUNDAY, JUNE 06, 2021 SUNDAY OF THE BLIND MAN,

Hilarion the New of Dalmation Monastery, Bessarion the Wonderworker of Egypt, 5 Virgins of Caesarea: Martha, Mary, Cyris, Valeria & Marcia

EPISTLE READING : Acts of the Apostles 16: 16-34

GOSPEL READING : John 9:1-38



69TH YEAR MAY 30 2021 PAMPHLET # 22 (3548)

THE REEVANGELIZATION

As in the first Church, thus also in our times, we Christians live a temptation, which pushes us to deny Christ's exhortation to His disciples, to go forth and preach the message of the Gospel to all peoples, baptizing people and teaching them to keep all that He taught (Mt. 28:19-20). It is the feeling of self-sufficiency, that, in other words, it is enough for the Gospel to be preached to our relatives, to our own people, as regards language and descent and ideas. Our own people are enough for the kingdom of God. They, furthermore, are seeking it. We don't need to put forth toil for the others, because, aside from the difficulties of evangelizing them, they are different from us. How will we enlist them in our own community? How will we convince them that Christ is the truth? And if they come to the Church, maybe they would take our positions and our privileges? Even, however, if this does not happen, the toil that whoever of us believe, must put forth, is disanalogous to the results. The self-sufficiency is called realism, and it becomes an abdication from Christ's commandments. Since we are being saved, we're fine.

Missionary work

The Church faced this temptation, in cultivating mission work. Immediately after the martyrdom of the protomartyr and Archdeacon

EPISTLE READING ACTS OF THE APOSTLES 11:18-30

In those days, those apostles who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea, and they did so, sending it to the elders by the hand of Barnabas and Saul.

found in areas where there were “Hellenizers”, in other words, Jews, who spoke Greek; they believed in Judaism, but they had been influenced by their coexistence in the diaspora. Stephen, many of the Christians of Palestine spread forth and were with the idol-worshipping Hellenes. So initially, whoever had become Christians, preached the faith only to the Jews, to those who both spoke Hebrew and followed the Jewish traditions. It was difficult for them to open up to those who were not utterly Jewish, from the fact that they didn’t

speak the language, and lived among idol-worshippers. Some, however, dared, “who on coming to Antioch spoke to the Greek speaking Jews also, preaching the joyous message that Jesus is the Lord” (Acts 11:20). They surpassed the self-sufficiency and the result was amazing. Since “the hand of the Lord was with them”, the power of Christ was with them, a great number after they believed, returned to the Lord.

The temptation of secularization

We live the characteristics of this condition, both in the world, as also in the Church today. On the one hand, the world feels the self-sufficiency that they are able to live without God, without the meaning of eternity, so for this reason also, they make fun of faith and refuse to discuss about God. They don’t want to hear about faith, which they consider a remnant of the past. And despite the fact that it shows daily, that man is not almighty, that death crushes our whatsoever illusions, nevertheless, they consider remaining in their self-sufficiency that they are able without God!

On the other hand, there also exists inside the Church, a current, which is entrapped in its own self-sufficiency. It uses the fear of secularization as the argument, that, in other words, in order for the message of the Gospel to be heard, we Christians must speak the language and follow the tactics of the world, to hand ourselves over to the achievements of our age, to lose our purity and “relax” the faith. Thus, this current shows a Church with a mindset of fearing the world, that locks herself into yesterday, overlooking that Christ is calling us to a continual Resurrection, in other words, a revolution to the settling of our individual salvation and He seeks us to speak, to discuss with the world, to not fear to accept also whatever does not harm our faith, condescending to the persons and not to the mindsets. Strict as regards our own self, lenient to the others, was and is the true way of the Church.