

However, all of the above, become a rule, they become self-evident and given, while what is greatly sought for, in the end, turns out to be the person himself who is walking in this life with fidelity to God's will, and the awareness that he is truly human. While it is finally time, despite the sluggishness of the days, and the holidays, which may each of us have the possibility to do, before we proceed to harshly criticize our brothers, to seek again within us, the person with a humble attitude and self-censuring, the person of prayer to the philanthropic Master Christ.

Archim. A. A.

SUNDAY, JULY 24, 2022 6TH SUNDAY OF MATTHEW CHRISTINA THE GREAT MARTYR OF TYRE ,
Athenagorus the Apologist, Boris and Gleb, the Passion-bearers , Kapiton, Himenaos and Hermogenes, the Martyrs, Theophilos the New Martyr of Zakynthos.

TONE OF THE WEEK : *Plagal First Tone*

EOTHINON : *Sixth Eothinon*

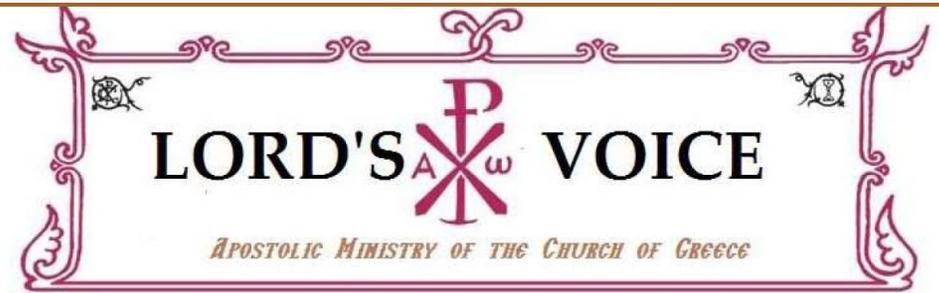
EPISTLE READING: *St. Paul's Letter to Romans 12:6-14*

GOSPEL READING : *Matthew 9: 1- 8*

SUNDAY, JULY 31, 2022 7TH SUNDAY OF MATTHEW *Forefeast of the Precious Cross , Dionysios the Righteous Martyr of Vatopaidi, Joseph the Righteous of Arimathea , Eudocimus the Righteous of Cappadocia*

EPISTLE READING: *St. Paul's Letter to Romans 15:1-7*

GOSPEL READING : *Matthew 9: 27- 35*



70TH YEAR JULY 24 2022

PAMPHLET # 30

(3608)

SPIRITUAL BLINDNESS

A very characteristic event, which once again instructively provides us with the possibility to swim in the sea of the love of God, is that of today's healing of the paralytic by Christ. On the other hand, the Scribes, who are present, unfortunately, in every era, through the expression of the specific mentality, do not wish to see the miracle, do not understand the pain of their fellow man, they do not thank God the gift-giver. Which person of any religious and ethnic tradition, who fundamentally preserves humaneness within himself, wouldn't he be happy with what Christ is doing today? However, we see, once again, the teachers of the Law and guides of the people of the time, blinded by the absurdity of their formalism, again criticizing the benevolent God.

The invitation of Christ

Christ came with His preaching, His teaching, His attitude, to teach love, and to confess in every direction, that this is the greatest of virtues. The Scribes, both then and now,

THE SUNDAY GOSPEL READING : MATTHEW 9: 1- 8

At that time, getting into a boat Jesus crossed over and came to his own city. And behold, they brought to him a paralytic, lying on his bed; and when Jesus saw their faith he said to the paralytic, "Take heart, my son; your sins are forgiven." And behold, some of the scribes said to themselves, "This man is blaspheming." But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say 'Your sins are forgiven,' or to say 'Rise and walk?' But that you may know that the Son of man has authority on earth to forgive sins" he then said to the paralytic -- "Rise, take up your bed and go home." And he rose and went home. When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men.

do not wish to participate in the feast of Christ, they do not love God, nor man either; they only love and desire the paranoid obsession with their rights and interests. Christ, on every occasion, with much discernment, during His three years of public action and teaching, wanted to call them to their senses and to repentance. His desire always was and is, that all people be saved, and come to the knowledge of the truth. For this reason, He suffered, was discredited and crucified, remaining faithful to the will of God the Father.

The desire of the Scribes was neither their own, nor the world's salvation, but rather the salvation of the

profit, which they considered that they had, by taking advantage of man's most sacred yearning, which is his communion with the true God. Our Lord, however, came to save the world from the false salvation, imposed on him by his self-proclaimed saviors, the Scribes. He came to offer a profit, other than what they had until then, projected, deified: the profit of participation in the life of the other, the profit arising from the relief of an afflicted sick person, arising from the laughter and joy of a poor child who has never been offered a toy, from the embracing of a prisoner, who thought he had no one to visit him.

Our response

Christ is calling us again today, through His intervention, which is at the same time, the most lively sermon, to remember to work, but also to desire this forgotten profit. But at the same time, let us be careful not to become small, or even big imitators of the legacy of the Scribes. We live the miracle of God's intervention every day, both in our own life, and in that of our fellow human beings. The preservation of our humaneness, which is not at all a given, according to what the world today thinks, is not only a beneficence of ours towards our fellow man, but mainly it is a reverse beneficence, in which, we are the benefitted ones. The perception that prevailed then, and still prevails today, often even with teachers, rulers of this world, unfortunately is, that the social, material, and monetary profit, can cover many harms on a moral and spiritual level.