

“mania” the whatsoever defilement of his body and of his soul, he ends up being a garden of graces, which is offered for the comfort of every troubled neighbor, a very sweet drink of consolation and a balsam of the pain of all those who are needy upon the earth, those near and those far, those living and those reposed.

So let us struggle, my beloved brethren, the good struggle, as today’s Epistle passage describes it, with the means which our holy Church freely grants to us, so that not cowering from the various trials, exercising ourselves in virtue and holiness, we end up in the unity of faith and become possessors of the Holy Spirit.

Keeping the commandments of Christ comprises the perfect medicine of soul and body and participation in the sacramental life of the Church chases away every precipitate of passion and sin, cleanses man, sanctifies him and protects him from the plots of the devil, because the “much-crafting” Holy Spirit according to the sacred Chrysostom is that which neutralizes and “in time” beautifies, brightens and glorifies the struggling believer, completes him, makes him whole in Christ.

Archimandrite E. T

**SUNDAY, JANUARY 29, 2017 SUNDAY OF THE CANAANITE**, *Removal of the Relics of Ignatius the God-bearer, Laurence the Recluse of the Kiev Caves, Gildas the Wise, Ignatius and Nicandrus of Sinai*

**TONE OF THE WEEK** *Grave Tone*

**EOTHINON :** *Tenth Eothinon*

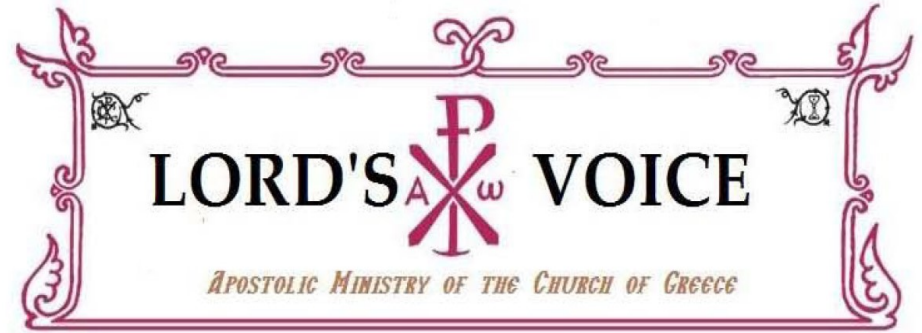
**EPISTLE:** *St. Paul’s Second Letter to Corinthians 6:16-18; 7:1*

**GOSPEL:** *Matthew 15:21-28*

**NEXT SUNDAY, FEBRUARY 5, 2017 SUNDAY OF THE PUBLICAN AND PHARISEE: TRIODION BEGINS TODAY** *Agatha the Martyr, Polyeuktos, Patriarch Of Constantinople, Antonios the New Martyr of Athens, Theodosios, Archbishop of Chernigov, Afterfeast of the Presentation of Our Lord and Savior in the Temple, Theodosios of Antioch*

**EPISTLE:** *St. Paul’s Second Letter to Timothy 3:10-15*

**GOSPEL:** *Luke 18:10-14*



65<sup>TH</sup> YEAR

January 29 2017

PAMPHLET # 5 (3322)

## THE THEOLOGY OF THE BODY

Very important, truly, my beloved brethren, is what the Apostle Paul mentions in his Second Epistle to the Corinthians and which deals with the purity of the body and of the soul. Therefore it concerns Christians of all ages and as a result us also. So in this excellent Epistle of his the Apostle gives us very clear counsels about how, respecting our own self, in other words, our soul and our body, we become, in the end, children of God.

### A Temple of the living God

The totality of ancient Greek philosophy, mainly Plato, scorned the human body, considering it “the prison of the soul”. While analogous to how they considered it, they behaved towards it, also using it as is not pleasing to God. Christ comes and speaks to us through the Apostle in this Epistle about “the temple of the Holy Spirit dwelling in us” and furthermore about the treasure, in other words, the grace of God which we bear in our “earthen vessels”, our bodies. How much from this event should man honor and respect his body! God lives in our body and walks using it. Therefore our basic concern should be, that our steps be identified with the steps of Christ in History. A Christian is baptized and his

## ST. PAUL'S SECOND LETTER TO THE CORINTHIANS 6:16-18; 7:1

**Prokeimenon. Grave Mode.:** *The Lord will give strength to his people.*

**Verse:** *Bring to the Lord, O sons of God, bring to the Lord honor and glory.*

BRETHREN, you are the temple of the living God; as God said, "I will live in them and move among them, and I will be their God, and they shall be my people. Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty." Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.

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body puts on the glory of Christ, without any member of his remaining outside of it. "Noble" and "ignoble" members exist only for our corrupt mind. The person is anointed and inherits wholly the gifts of the Holy Spirit. Thus the whole person becomes a temple by the grace of Christ.

So from the prison of the soul, a temple of God upon the earth: so for this reason also, Paul questions in the beginning of our passage: "what condescension, what understanding, what association can there be between God and the devil"?

### Our passions, the idols

The pathology of man is to a certain degree an idolatry. A Christian cannot be an idolater and be keeping company with persons and things of longing and passion. In other words, he can not belong to two bosses. In the Church he ought to struggle the good struggle of faith and all this pathology of his, with central

axes avarice, loving to control and love of pleasure, this whole dynamic, this competitive and loving power of his soul which misses the mark and is squandered in the footpaths of sin, he should graft onto Christ, so that with the years it be altered into love of Christ, guileless and selfless love for Christ and neighbor. No passion must be uprooted – this reminds us of Buddhist nirvana – and everything should be transfigured in Christ.

Already from the years of the Old Testament God promised Moses (Lev. 26:12) they would walk among people and he would consider them his children and they would see in God their Father. In the years of the New Testament, with the incarnation of the Son and Word of God, Christ comes among us and we keep company with him. The divine promise was fully fulfilled.

More especially in the Divine Liturgy, partaking in the food and drink of our Christ, we are deified, we have Him "dwelling and remaining" in us.

### Let us purify our own selves

It seems that in Corinth, to the local church to which the present Epistle is being sent, the newly baptized Corinthians were preserving relationships with the idolaters and they continued to keep various pagan customs, so for this reason also, Paul chastises this behavior of theirs reminding them, that is not possible for someone to follow a double manner of life.

Consequently, the believer must undertake the harsh struggle against the passions and sin, more especially against the triple evil, of the flesh, of the world and of the devil, of the many-headed evil, which very aptly Saint Isidore the Pelousiote calls a "snaky and the beast-formed wickedness".

When a person successfully overcomes, after a great struggle, this many-formed battle, he becomes a child of God, a useful vessel of divine Grace and an example for imitation also, for his fellow struggling brothers. While avoiding with a loving