

On the contrary, the person infantile in heart, is he who has been pierced by the foolishness of the preaching of the cross, crucified together, buried together and resurrected together with Christ, even if he is not speaking, his silence is eloquent. "it suffices merely for me to see you, father", the monk confessed, as he saw the face of Anthony the Great. More or less, all of us fall into the trap of our pastoral care being exhausted in a "hysteria" of works and sermons, without simultaneously we cultivating our own heart. So for this reason, it is necessary for all of us to repent really and to recover.

The lofty train of thought of our heart, when it is primed by much projection, with the excuse that it is a demand of our age that our work show and be proclaimed, is not placated. On the contrary, advertisement without measure is a very strong temptation, since it seems to be turning us away from the primary thing, which is that each one of us take care of the matters of the home of his soul first and then to serve the Church of Christ in the persons of his brethren, from whatsoever position he is in. Let us pray to the Apostle Paul that this danger be averted from the ministry of all of us.

Archim. E. T.

SUNDAY, , JULY 30, 2017 8TH SUNDAY OF MATHEW *Silas, Silvan, Crescens, Epenetus and Andronicus the Apostles of the 70 Julitta of Caesaria*

TONE OF THE WEEK : *Grave Tone*

EOTHINON : *Eighth Orthros Gospel*

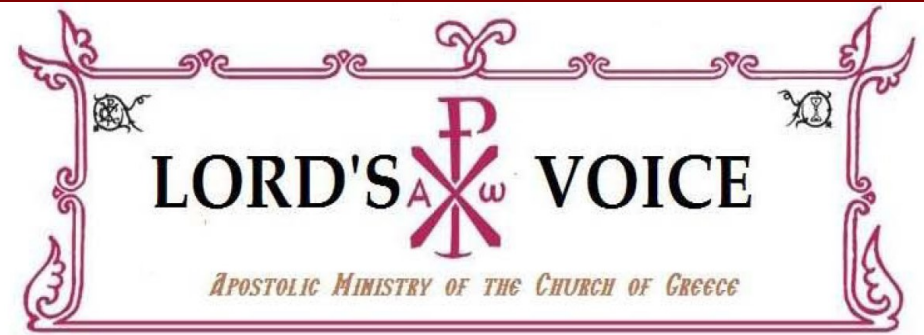
EPISTLE READING: *St. Paul's First Letter to the Corinthians 1:10-17*

GOSPEL READING: *Matthew 14:14-22*

NEXT SUNDAY, AUGUST 6, 2017 *Transfiguration of our Lord and Savior Jesus Christ*

EPISTLE READING: *St. Peter's Second Universal Letter 1:10-19*

GOSPEL READING: *Matthew 17:1-9*



65TH YEAR

JULY 30 2017

PAMPHLET # 31 (3348)

IS CHRIST DIVIDED?

The Apostle today addresses, beloved brethren, the Corinthians, with words of pain and love which make the Christians of all ages ponder. In the local church of Corinth Paul toiled very much and so for this reason, his pain is great when he hears talk about schisms. People disassociated themselves from Christ and became attached to people or secular forms which idolize and so in essence they ended up idolaters and set free from Christ. So today, the divine Apostle rings the danger bell so that from our spiritual tactics and behavior, heresies and schismatic conditions not be created in the body of Christ, which is the Church, the Ship that saves us from the flood of sin.

Harmoniously united

On account of these schisms and "a favoring of persons" we would say in today's language, conditions, Paul exhorts the believers of Corinth to have unanimity of soul, harmony with each other, one mind and one opinion. Talk is made, in other words, about the love which should prevail between the Christians and from which love, even the people who seem to be far from the Church will understand that we are disciples of Christ, according to the words of Him that "they will understand that you

St. Paul's First Letter to the Corinthians 1:10-17

BRETHREN, I appeal to you by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest any one should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized any one else.) For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

are my disciples, from the fact that you have love between you" (John 13:35). So for this reason also, the true shepherd shows Christ and not himself to the flock. He indicates Christ, he directs and orients to Christ, he himself is a model and example of Christ also. Otherwise the person is trapped in impasses, he himself is tortured, he also troubles his fellow men, and the Church is also troubled.

Arguments about persons

From the people who were relatives and close colleagues of Chloe, the Apostle was informed that many believers had become attached to persons, resulting in them arguing with each other about who is the most "correct", who "practices religious" better. One preferred Kephass, another Paul, another Apollo. The same thing happens today with many conditions of elderism which

spring up in the ecclesiastical area and have as a result, that the people of God are greatly troubled, because between the believer and Christ the idol of the Elder is interjected, not the Elder himself, because the correct Elder makes room, or is so transparent, so that through him the believer distinguishes Christ himself and orients himself infallibly. It is implied, of course, that also in our days, sanctified and experienced spiritual fathers, vessels filled with the myrrh of divine Grace and ceaseless prayer, cut off such tendencies in their very beginning, before the problem is created. Neither do they amnesty them nor do they encourage them or flatter them. We reached the point that conditions that the ancient Gerontikons describe, imaginarily and not really, en mass "are lived" in the center of contemporary urban centers.* We are speaking here about private theologies and not about an ecclesiastical way of life. So not Paul, Kephass or Apollos, but Christ. Towards these deviations and deformations of the spiritual struggle, Paul is sufficiently realistic: Were Paul, Apollos or Kephass crucified for you or Christ?

Let the preaching not lose divine power

The question is aptly posed, since Christ sent out the Apostles and their successors the Priests for preaching, is there a danger that this preaching would ever lose its catechetical, transforming and renewing power?

Brethren, the danger is great and Paul denotes it in today's epistle passage: "not in the wisdom of speech" he says should we preach, which means that in this case the use of human skill and deceptive arguments in order for the teaching to be presented wisely and brilliantly, whereas it's not implemented in the heart of the Preacher, lay or clergy, is whatever most unfortunate may occur. The good- disposed believer is informed by God, that what is pronounced are floppy and weak words, which do not restore the listener and do not achieve life, they are followed furthermore by similar works.