



61st Year

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THE ECUMENICITY OF THE TRIUNE GOD

The Church of the Lord does not limit her interest only in conscientious believers but also in every person, official or known, unimportant or unknown, faithful or unbelieving, pious or impious. She aligns herself with the indications and references of the Apostle Paul to his disciple the Bishop of Ephesus Timothy and to all the members of the Church.

God for every authority

In the prayer of the diptychs of the Divine Liturgy of Basil the Great, the priest says: "Remember, O Lord, every rule and authority," in other words, we petition God to include in His providence also all those who exercise authority. He urges them to petition, to pray, to ask and to thank God for all secular rulers "those in authority over us", whoever possesses secular positions. As Saint Nicodemos observes, the body of the Church is benefited multiplicity by this action, even if they are impious or unbelievers. Because: 1. Hate and clashing with one another is avoided, which do not befit a believer. 2. There is a possibility that the impious ruler will be corrected and become better. 3. He calms down, authoritarianism is lessened and the evil which accompanies many secular rulers is lessened.

In this way, a calm climate is created so that the believers focus on their Christian life carefreely, calmly and unobstructedly, as the Apostle also mentions. In other words, social peace helps very greatly helps in the spiritual cultivation of people, while much more so of the believers. So that they respect the God of truth and implement in their life His divine will "in every piety and chastity". It is self-evident that peace is necessary for us to worship the God of peace.

It is God's will that we pray for those have been burdened to govern and to handle the earthly necessities and the problems of the people, as the apostolic text also mentions: "This is good and pleasing to the God of salvation".

There are however deviations from the wise apostolic exhortation. Many people seek social peace in order to sin freely in delight and in freshly enjoyments. Others again, take advantage of the

forbearance of pious believers in order to introduce teachings which are contrary to the Gospel of Christ. However in this case, the word of the Apostle Peter applies: "It is necessary to obey the word of God rather than men" (Acts 5:29). A believer is not able to obey actions which offend the will of God.

God for every person

"The priest," writes saint Nicodemos, "is like a father, common to the whole universe, and he stands before God, caring for everyone, just as God, of whom he is a priest, cares for everyone". With these words the saint is interpreting the spirit of the Apostle, who says that it is "God who wants everyone to be saved and to come to the knowledge of truth".

When the Church is praying she is praying for all people. In the diptychs of the Divine Liturgy of the sacred Chrysostom the priest says: "Again we offer you this rational worship for the universe". This occurs for two reasons: 1. Because God is the living love of the world and the Father of all people. His will is that we include in our common and individual prayer, both the good and the wicked. The sacred Chrysostom interpreting the phrase of the Lord's Prayer "thy will be done on earth as it is in heaven", says: "just as in heaven there is no wicked one, thus also on earth there should be no wicked one." In other words, with our prayer we pray that God preserves the good ones "in goodness" and changes the wicked ones into good ones, "make the wicked ones good" (Prayer of the Divine Liturgy of Basil the Great).

2. For everyone to come "to the knowledge of truth", in other words, to be taught, to be enlightened, to perceive, to agree with, and to accept faith in the true God. For them to come to understand "a more perfect knowledge" (Theophylactos), to come to know the revelation of the Holy and Consubstantial and Indivisible Trinity. man is not able to approach the mystery of the Godhead, which is the crowning of Christian faith, with his limited mind. Only Christ, who is "the mediator of God and men", not only through prayer but also in practice, has the power to guide us "unto all the truth". Because man "communed of flesh and blood" in other words, he was made with a soul and body, and the Son of God was incarnated and became a human like us in order to impart His own gifts to human nature, as Saint Nicholas Cabasilas writes. In other words, purification, justification, illumination, sanctification and theosis. So that whoever communes of Christ, partakes of His purity, is justified by His sacrifice on the Cross, is illumined by His Resurrection and is led to the knowledge of God the Father, who sent Him into the world. Because Christ is God "coming from God," according to Basil the Great. And He sanctifies, with the grace of the All -Holy Spirit which He sent, "every person who comes into the world."

In this way man becomes a believer in the Triune God, without dividing Him, but distinguishing piously the divine persons of the Father, of the Son and of the Holy Spirit. Basil the Great says: "Let silence honor what is ineffable. Or piously enumerate what is holy". With our silence we are able to live "the mystery of piety", we are able to confess to the presence of the Holy Trinity everywhere with respect and humility. Because there is "one God," in other words the Father, says the Apostle. And "one mediator," in other words, the Son of God, Christ. And one is also the truth of God which with "the Spirit of truth" becomes comprehensible. And this comprehension concerns the whole universe.

Archim. Ch. N.