

conscience. The Christian carries the light yoke of Christ, he fights with the weapons, which the Church places at his disposal against the triple evil, the world, the flesh and the devil, facing many times the bitter comments and the mockery, even the enmitous behavior of the world which wholly “lies in wickedness” (1 Jn. 5:19). Sometimes the battle becomes merciless.

Governments, legislations, means of mass communication, worldwide mechanisms are enlisted, in order to wound the Church and the Christians. Although sometimes some people, fortunately very few, end up deserters, the majority of Christians struggle decisively and win, because Christ himself is standing, their glory and boast, at the rudder of the Church. And the infallible mouth of Christ declares definitively and irrevocably, that “the gates of hades shall not prevail against her” (Mt. 16:218). It seems sometimes that the noetic boat of the Church is storm-tossed, giving the impression that she will be drowned, but she is always preserved.

Founded on the blood of her martyrs and on the rock of the saving confession, that Christ is the Son of the living God, she kneads, adopts, alters the world, making man a temple “making him incorrupt in a manner befitting God very much”, as we chant.

## Humility

Man then feels his divine descent, a megacosm, whereas simultaneously he lives his “nothingness”, his zero-ness, his microcosm and fervently desires everyone as better than he to serve them: a “servant of everyone” (Mark 10:44), according to the model of Christ, Who came to serve, not to be served, giving his own life as a ransom.

Archim. E. T.

**SUNDAY, April 6, 2014 Sunday of St. Mary of Egypt**, Eutychius, Patriarch of Constantinople, 120 Martyrs of Persia, Gregory of Sinai  
**tone of the week:** Plagal of the Fourth Tone, **Eighth Eothinon**,  
**EPISTLE** St. Paul's Letter to the Hebrews 9:11-14, **GOSPEL** Mark 10:32-45  
**NEXT SUNDAY April 13, 2014 Palm Sunday**, Martin the Confessor, Pope of Rome **EPISTLE** St. Paul's Letter to the Philippians 4:4-9,  
**GOSPEL** John 12:1-18



62<sup>nd</sup> Year

APRIL 6, 2014

PAMPHLET #14 (3175)

## AUTHORITY AS THE UTMOST MINISTRY

Today's gospel passage prepares us, beloved brethren, to live the holy Passion of Christ and to favorably welcome His brilliant Resurrection in our hearts, so that we resurrect “in soul and body”. Christ speaks very clearly to His disciples about all that will happen in Jerusalem, about all that He will undergo from the Jewish-Pharisaical establishment, tortures, mockeries, taunts, whippings, death, but He also speaks very clearly about His Resurrection.

Let's noetically transport ourselves also to Jerusalem, in a way pleasing to God, and let us accompany Christ. Furthermore it's not the place which takes us to God, but the way. Adam and Eve lost Paradise being inside it, whereas the three Children were living Paradise in the fiery furnace.

### The spiritual state of the disciples of Jesus Christ

Nevertheless, the spiritual state of the two sons of Zebedee, of James and of John, doesn't help them to understand the things Christ is telling them. They obviously were seeing the Lord as a secular ruler

## Sunday of St. Mary of Egypt

### The Gospel of Mark 10:32-45

At that time, Jesus taking the twelve again, he began to tell them what was to happen to him, saying, "Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles; and they will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise." And James and John, the sons of Zebedee, came forward to him, and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What do you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant of James and John. And Jesus called them to him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of man also came not to be served but to serve, and to give his life as a ransom for many."

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who would show forth Israel, so for this reason they were also seeking honors and primacies. They didn't understand the words of Christ, since they had not yet received the Holy Spirit. He, on the contrary, spoke to them of afflictions, tortures and a baptism in His blood.

The same thing occurs with us many times, when we are studying, when we are praying, even when we are in the Divine Liturgy, where par excellence Christ is present through His Body and Blood, we are full of improper and disturbing thoughts, due to our bad spiritual condition.

The lust for power, pleasure loving, avarice are the three chief passions which rule in the gardens of the inner man, according to the teaching of our Fathers and this shows clearly in the three suggestions-temptations, which Christ received in the wilderness from the devil (Mt. 4:1-11). These three chief passions intertwine into many others, with a different combination, "a clinical image" we would say, in every person.

A classic example of lust for power is the desire of the two disciples who we are commenting on here. Judas is a classic example of avarice, whereas Herod is a classic example of pleasure-loving. These examples with their unending variations and their combinations characterize us all, as group "guilty archetypes", as we say in the language of pastoral psychology.

### Torture and witness

Christ, in speaking to the two disciples about the martyrdom of blood, depicted the journey of each Christian, who if he wants to live, like Him, ought to confess in each facet of his life, whether he is following the path of blessed marriage, or that of the blessed monastic celibacy.

The time of spectacular martyrdoms, at least on a mass scale, as occurred in the years of the persecutions, where merely the quality of being a Christian sufficed for one to be persecuted everywhere in the empire, has passed. Without us giving amnesty to many current circumstances of wild persecutions, today's struggle of the Christians is tantamount mainly with that which we call a bloodless martyrdom of