

A third point which must be stressed is our frequent participation, after the necessary preparation, in the saving mystery of the Divine Eucharist. We Orthodox have the privilege of having the true God who is enthroned and glistens on the Tabor of our heart and transfigures us in a way beyond that even of His historical Transfiguration on Tabor before the three paramount disciples of His.

Now each one of us can, not only become a beloved child of Christ and of the Church, but also a Father of the Church and a "lantern" and paramount disciple, who embracing the treasure of the Tradition, precisely as John "took into his own" (Jn. 19:27 the All Holy Mother of God, he is embraced and imparts Christ alive unto the ages.

Archim. E. T.

**SUNDAY JULY 13** Sunday of the Holy Fathers , Synaxis of Archangel Gabriel , Stephen of Mar Sabbas Monastery . Holy Martyr Golinduc

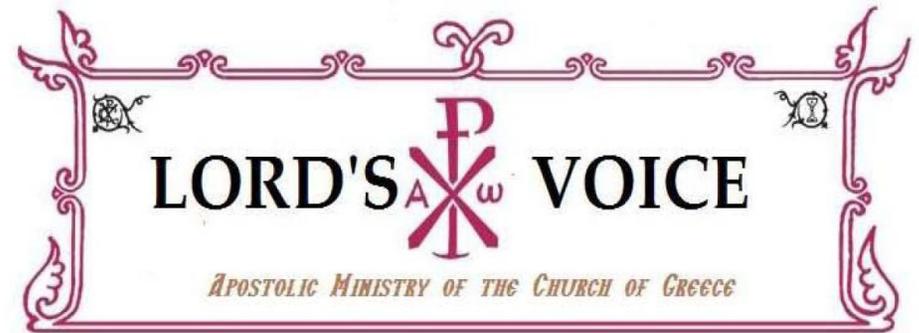
**TONE OF THE WEEK:** Tone Fourth, Eothinon Fifth Eothinon

**EPISTLE** St. Paul's Letter to Titus 3:8-, **GOSPEL** Matthew 5:14-19

**NEXT** Sunday July 20 **6th Sunday of Matthew, The Glorious Prophet Elias (Elijah)**

**EPISTLE** St. James' Universal Letter 5:10-20

**GOSPEL** " Matthew 9:1-8



62<sup>nd</sup> Year

July 13, 2014

Pamphlet # 28 (3189)

## THE 4<sup>TH</sup> ECUMENICAL SYNOD IN HISTORY AND THE PRESENT

Our Fathers, beloved brethren, lived and preached the Christ of the Gospel and more precisely the Fathers of the 4<sup>th</sup> Ecumenical Synod in Chalcedon in 451 expressed what concerns His person, in a theological and specific language.

### Christ and the Church of the Fathers

The Fathers boldly confessed the two natures of Christ, the divine and human natures, united in the one Person of God the Word, without them being confused, divided, altered, the one in the other, or them being separated from one another. Christ consequently is perfect God and perfect, in other words, a sinless human. He was incarnated from the all immaculate blood of our All Holy Virgin Mary, the most holy Theotokos and Ever Virgin Mary, and He wanted to be among man in order to make him a god by grace. In this way, they were answering the delusion of an archimadrite, Eutyches, who was saying that Christ had one nature, the divine one, which completely swallowed up the human one, resulting in us having a "mixture" of the two natures.

## **Sunday of the Holy Fathers**

### **The Gospel of Matthew 5:14-19**

The Lord said to his disciples, "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven."

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So the Christ of Eutyches, is neither a perfect human, since His divine nature swallowed up His human nature, nor perfect God, since after this merging He no longer has the same nature as God the Father.

So can this "Christ" of Eutyches take on, save, deliver and deify man? Is this "Christ" related to the Christ of the historical reality and of the Gospel? It's as if Eutyches, through this intellectual wrong conception of his, is telling us to not approach Christ because He will wipe us out, He will pulverize us, He will melt us! Furthermore if the human nature was absorbed by the divine one, the Jesus of history is a ghost, a false sense. Such an imaginary invention of the incarnated God is merely the utmost delusion which has no relationship with the reality. The reality of one God who was incarnated, dwelt among men and suffered for us, was crucified, buried and resurrected, ascended and sat at the

right hand of His Father, to set these up all, as gifts for man, if in the end man should want it.

In the end we see that in every heresy, it is not God who is wounded, but man. The guarantees of man's salvation are destroyed and his spiritual journey becomes problematic.

### **The triple necessity of spiritual life**

Study, prayer, partaking in the Mysteries of the Church, is a triple necessity of the spiritual life of a Christian. We ought to study the Holy Scripture and the writings of the Fathers, in order to be catechized in the great saving truths. To ask other more experienced and more elderly ones on topics which we don't understand. To ask for clarifications, to formulate questions. The Fathers change during the ages, the Holy Spirit however, remains the same throughout the ages and aside from the fact that He consoles and supports, inspires the Church furthermore, He speaks in her "ears" (Acts 11:22) and gives a word to her mouth.

It is meaningless, however, for one to study and interpret, if simultaneously he doesn't ceaselessly seek the divine mercy and the illumination from above. This is pursued and achieved, rather given from above, to him who carefully and humbly persists and forbears. One blessed way which our Fathers handed down to us is the ceaseless invocation "Lord, Jesus Christ, have mercy on me", which simultaneously also is the expression of the precise dogma. The "Lord" refers to the divine nature of Christ, the "Jesus" to the human one and the "Christ" to His Theandricity. These three words comprise its beseeching part, where we confess our sinfulness, our failure, our missing the mark. It comprises the summary of the Gospel, we would say, which every Christian can ceaselessly bear on his lips, mind, or his heart.