

Saint Andrew, the image of Light

Saint Andrew seriously took the matter of salvation from the first moment he met the Savior. He was hungering and thirsting for action and life. In the person of the Lord, he met Him who would quench, once and for all, his hunger and thirst. Him who enlightened the abyss of his heart. He tasted Christ. His goodness, His manic love. He felt himself being saved from the starvation and handed himself over to Him to such a degree furthermore, that he would martyr for His Name, with a faith which would defeat death.

Let us consider today, we Christians of the eighth age, the many bulletless, spineless and fleshless words of the many activities, so that perhaps in the end we have perished in the “good life” of activity, simultaneously losing “the one thing which is necessary”, that, in other words, which the disciples of today’s Gospel found, and they changed their life.

“Love Christ. Life with Christ is eros”, as Saint Porphrios of Kavsokalyvia used to say in our day. Do we love Him and search Him in truth? The manner of our life will show of whose spirit we are, in the end, beloved brethren..

Archim. E. T.

SUNDAY, NOVEMBER 30, 2014, Andrew the first called Apostle, Froumentios, Archbishop of Abyssina

TONE OF THE WEEK: Plagial 4th Tone, Eothinon Third Eothinon

EPISTLE St. Paul's First Letter to the Corinthians 4:9-16

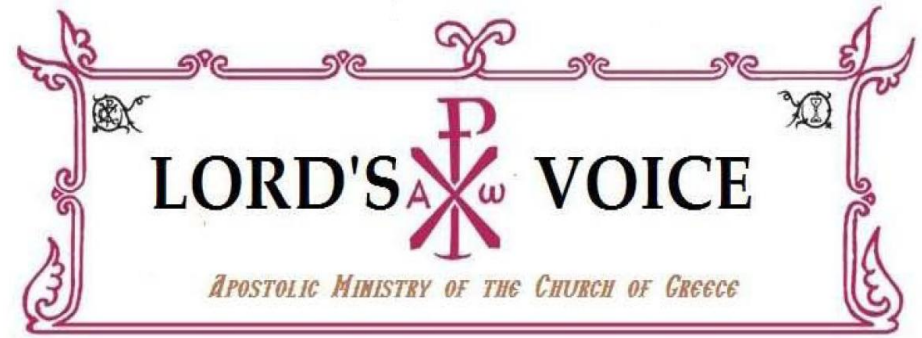
GOSPEL John 1:35-52

NEXT SUNDAY, DECEMBER 7, 2014, 10th Sunday of Luke,

Ambrose, Bishop of Milan, Athenodoros the Martyr of Mesopotamia, Righteous Father Gerasimus, Ascetic of Euboia, Holy Father John of Kronstadt.

EPISTLE St. Paul's Letter to the Ephesians 5:8-19

GOSPEL Luke 13:10-17



62nd Year

November 30, 2014

Pamphlet #48 (3209)

“TASTE AND SEE THAT THE LORD IS GOOD”

In today’s gospel passage, beloved brethren, the witness is given about Jesus by John the Baptist and the acquaintance of Christ follows with Andrew, Peter, Phillip their fellow inhabitant from Bethsaida and Nathaniel respectively.

John in seeing Christ, calls Him before Andrew, and a certain other disciple of his, with the phrase “the lamb of God” which is a Biblical origin (Leviticus, Numbers Isaiah), whereas previously to Jesus who is approaching him he adds “who takes away the sin of the world”.

To the question of the two disciples “where do you live?”, Christ answers with the “come and you will see”. Andrew with the other disciple went to the area where Christ stayed and they remained there that day. Afterwards Andrew first, finds Peter, telling him that he found the Messiah. Peter’s meeting with Christ and afterwards with Phillip follow. The phrase “come and you will see” Phillip later also repeats to Nathaniel, answering the latter’s doubting about the person of Jesus as Messiah, due to His humble descent from Nazareth. In Nathaniel meeting with Christ, the supernatural eye of the Godman deeply measures the disciple and he also hands himself over to Him.

ANDREW THE FIRST- CALLED APOSTLE

THE GOSPEL OF JOHN 1:35-52

At that time, John was standing with two of his disciples; and he looked at Jesus as he walked, and said, "Behold, the Lamb of God!" The two disciples heard him say this, and they followed Jesus. Jesus turned, and saw them following, and said to them, "What do you seek?" And they said to him, "Rabbi" (which means Teacher), "Where are you staying?" He said to them, "Come and see." They came and saw where he was staying; and they stayed with him that day, for it was about the tenth hour. One of the two who heard John speak, and followed him, was Andrew, Simon Peter's brother. He first found his brother Simon, and said to him, "We have found the Messiah" (which means Christ). He brought him to Jesus. Jesus looked at him, and said, "So you are Simon the son of John? You shall be called Cephas" (which means Peter). The next day Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

"Come and see"

It is that phrase which reveals the experience and not the "ideology" of the Church. In the Church, ideas do not prosper. Religion is one thing, the whatsoever religion, which is none other than ideologies which do anything but quench man's thirst, especially of today's age, and Flesh and Blood of God for you to live is another thing. The medicine of immortality is one thing and the neurosis of religion is another (Father I. Romanides) which as a worldly system of thought

does not take man outside of his cage giving meaning to his time and place, but it troubles and tortures himself and those around him.

"Come and see" in Orthodoxy means "come to meet me", come to get to know that life which Christ is offering. This phrase is addressed through Christ to the people of all ages. It remains for us who are partaking of this spiritual celebration, by the grace of Christ, to repeat the same thing to every person who is approaching. Not only to those of a good disposition- who else but Christ is better able to know the depths of the hearts of each one, as occurred with Nathaniel but also to those who appear to be of an evil disposition.

This change from the experience of the Church must show in our life, however. We ought to not defend ourselves, to clarify, to give the cause and to discuss in excess about the manner of our life, even probably when it is asked of us, certain that Apologetics does not give birth to faith in the listener. Our living experience changes him. Faith is not convincing, it is Grace which springs fourth, which pours out from our heart and ineffably and unspeakably informs man: his body, his soul and his mind. From then on, he no longer seeks any proof whatsoever. While speaking or being silent he shares his flesh and his blood.

The pathology of the word

In our days our words have ended up hollow phrases which don't convince anyone. Sometimes ornate lace on the life of sounds which reach down to death, but do not surpass it. From the (wooden) word of Politics, which lost the freshness of directness of someone who will completely dedicate himself to the ministry of the people, the word of Literature which seems now delusional, down to the word of Theology which sometimes concludes in religious terrifying ravings of a private type, foreign to the event of the Church, we're dealing with a pathology, sometimes covered and at other times very obvious.

If a person does not love Christ completely, he is suffering on all levels: in the physical, the psychological and the spiritual one. His association with Christ through the Church puts him back on the track on the only necessary things which regulate all the other things: to himself and his only hope, Christ.