

is in heaven” in human society. So for this reason she adopts to the cultural and socio-economic surroundings, in a peaceful manner, so as to reform it with the persuasion of the preaching and the power of the Mysteries. An obvious and visible sign of the journey for the rebirth of society is the various types and varied forms of ministry for the sake of the brethren. And this is connected with the Christian offering of his whole self, his whole being.

“Every one according to his ability”, in other words, analogous to the incomes and the means which each one had, he voluntarily and voluntarily on his own, offered with his whole heart, without external pressure and internal grumbling. Each one, on his own, judged the degree of his prosperity and the magnitude of his offering. The struggle was – and is – for avarice and selfishness to not blur the mind so that the judgment is just and correct, for the offering to also be perfect and complete.

And the result of this process was – and is – what defines the Christian. If he succeeds, he is judged worthy of the name of the only philanthropic one, otherwise he is characterized as a hypocrite with a discord of words and works.

The name of Christian is the only name which demands Grace to accompany it, otherwise the result is destructive. Let us all learn to walk worthy of “the name with which we were called

Archim. I. N.

SUNDAY, MAY 10, 2015, SUNDAY OF THE SAMARITAN WOMAN, *Simon the Zealot & Apostle, Laurence of Egypt, Isodora of Egypt.*

tone of the week: Fourth Tone, Eothinon - Seventh Eothinon

EPISTLE Acts of the Apostles 11:19-30

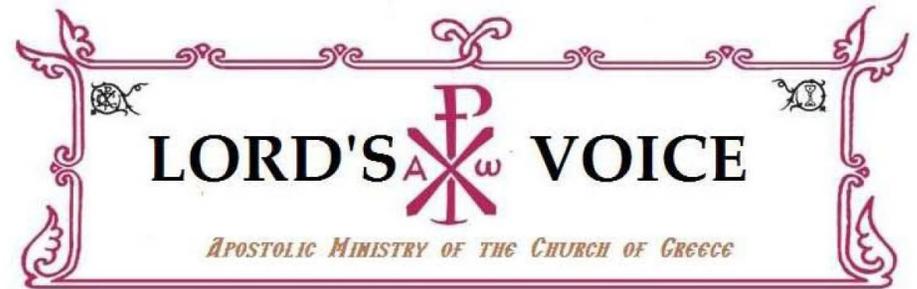
GOSPEL John 4:5-42

NEXT SUNDAY SUNDAY, MAY 17, 2015 SUNDAY OF THE BLIND MAN,

The Holy Apostles Andronicus and Junia, Holy Godbearing Nectarius, the Builder of the Holy Monastery of Varlaam of Meteora, Theodotos the Martyr of Ancyra & the 7 Virgin-martyrs, Athanasios, Archbishop of Christianopolis, The New Martyrs of Batak, Bulgaria.

EPISTLE Acts of the Apostles 16:16-34

GOSPEL John 9:1-38



63RD YEAR

MAY 10, 2015

PAMPHLET # 19 (3232)

THE NAME AND THE GRACE CHARITY

Today's Epistle Reading transports us to a pivotal moment in the life of the Church. To the moment during which Christianity was preached and bore fruit in Antioch. Why is this moment important?

First, another benefit of the persecution is shown, since whichever Christians fled, chased out of Jerusalem, became the cause for the Gospel to be preached in the wider area of Palestine and for the word of God to be sewn about richly. Secondly, it is understood that the evangelization of the Universe is not a work exclusively of the Apostles, who, of course, also bear the burden of coordinating the effort, but of every Christian, who has the responsibility for the spreading of the saving message. Third, as in the end, the effort of the anonymous lay people, is placed under the control and the oversight of Barnabas, who when he saw that he couldn't respond on his own, called Paul also, in a similar manner, the principle is solidified that everything in the Church, serves under the oversight and the control of the Apostles and their successors, the Bishops, who don't act autonomously, but collectively through a Synod, so that there is a full and methodical response to the spiritual needs. Fourth, there also we were named Christians for the first time, a name which defines us throughout the centuries. Fifth, the effort is abolished for Christians to live with implemented

ACTS OF THE APOSTLES 9:32-42

Prokeimenon. Mode 4.

Psalm 103.24,1

O Lord, how manifold are your works. You have made all things in wisdom.

Verse: Bless the Lord, O my soul.

IN THOSE DAYS, those apostles who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea, and they did so, sending it to the elders by the hand of Barnabas and Saul.

general common possessions, as it is proven impractical from the experience of the Church, and as a result, private estate is allowed. Sixth, related to the possessing an estate on the part of the Christians is the

project, according to each one's judgment and according to his spiritual state, to offer "unto the ministry of the brothers". Seventh, it is established that the offering be done "through the hand of Barnabas and Saul", in other words, through those responsible in the Church, so that transparency is also secured, but also the distribution to whoever really is in need, is secured.

We cannot analyze all the above sayings, so for this reason let us be allowed some selection.

The name of Christ

Despite the modern views of Protestants and agnostic circles that the original Church was Judaeo-Christian, and that the Christians were distinguished from the Jews after the destruction of Jerusalem in 70 A.D., in the text of the Acts we have a witness that we cannot ignore. Much earlier than the starvation prophesied by Agabus, which occurred in 45 A.D. consequently around 40 A.D. Those up to then, self defined as "disciples" were called "Christians". By whom? Why by those who wanted to distinguish them from the Jews! Who was seeing the Church as a distinct entity and not as an offshoot of Judaism? The Hellenes! The culturally prevailing Hellenes, who after Alexander the Great's campaign, had spread about, transporting their culture and establishing their language as prevailing, to the then known world. The Jews were calling the Christians disparagingly "Nazarenes", while they didn't have any desire to associate the meaning of Christ as a Messiah to the followers of Jesus, since something like that would be tantamount to admitting on their part that Jesus is the Messiah. So, the pagan Hellenes of Antioch rendered our name to us, being influenced by the preaching about Jesus as the anointed one by God the Father, who imparts this anointing to each believer as a Grace of the Holy Spirit, so that he can follow His footsteps and His example for His glory.

The grace

Together with the name that which from then definingly accompanies it as grace which verifies it, emerged also! What is that? The offering "unto the ministry of the brothers". The Church proceeding "in place and time", realizes that she is not able to impose the "on earth as it