

instead of a place defiled after the fall of the First created humans, he ends up especially with participation in the Mysteries, [Sacraments] a holy place, where the infinite God fits. So for this reason as also, the Church exceedingly honors the bodies of the Saints, whether incorrupt, whether relics, precisely because they were consecrated as habitations of the Living God, not simply by the presence of God, but by His indelible imprint, the breath of the Spirit.

Do these things apply for every person or only for the Christians? Can it be maintained, in other words, that only the Christians as the Temple of God are honorable, whereas the rest, especially whoever has not been baptized, are dishonorable and consequently unworthy of such a high viewing? The Christian cannot make distinctions and furthermore of such a type. Since "God wants all people to be saved and come to the knowledge of truth" (1 Tim. 2:4), since Holiness is the common inheritance of humanity, unrelated to how one stands before it, since each one is able to become holy, affirming the divine will, there are no boundaries for exception. The other person is my brother, my neighbor, in whose face, I grasp the challenge of God. How the other person will stand, is his own decision and responsibility. The prerequisite and the requirement is how I will be placed before him, with what disposition and what viewing.

Furthermore, our Church faces human nature as something unified, without distinctions. So for this reason also, I will be judged by God, on to what degree I respected the person as the Temple of God, both in my person, as also in the person of the other. So for this reason also, the Church's conviction, that whatsoever devaluing of man is a direct offense to God himself!

Archimandrite I. N

SUNDAY, , AUGUST 2, 2015 9th SUNDAY OF MATTHEW, Translation of the Relics of Stephen the Protomartyr, Holy Glorious New Martyr Theodore of Dardanelles, Phocas the Martyr.

tone of the week: Plagal of the Fourth Tone

EOTHINON Ninth Eothinon

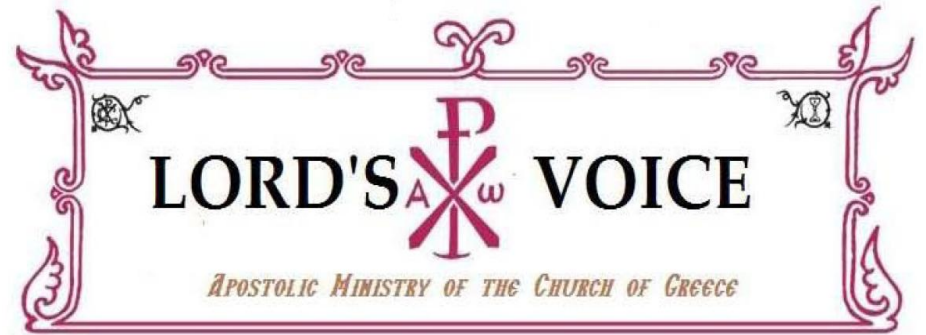
EPISTLE Acts of the Apostles 6:8-15; 7:1-5, 47-60

GOSPEL Matthew 14:22-34

NEXT SUNDAY, AUGUST 9, 2015 10TH SUNDAY OF MATTHEW, The Holy Apostle Matthias, Anthony the Martyr of Alexandria, Afterfeast of the Transfiguration of our Lord and Savior Jesus Christ

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

GOSPEL Matthew 17:14-23



63RD YEAR

August 2, 2015

PAMPHLET # 31 (3244)

OUR VALUE

In our age we have gotten used to, or even worse we have become familiar with the systematic devaluing of the human person. Even the crimes to the detriment of man and of humanity, no matter how much they cause us a momentary horror, or even emotional shock, they don't suffice to cause us to make decisions and guide us to be alarmed enough to overturn the processes and manipulations which cause them or even impose them! Influenced by the fiction of commercial blockbusters in the various areas of art, we are unable to distinguish between the imaginary and the real, resulting in us reacting the same way as to a movie or to a news bulletin. On the other hand, the projecting of one's own advantages and the competitive viewing of one's neighbor, sets back the functioning of the conscience and chokes the heart's response to the calling of the need of one's fellow man.

Finally, in the age when information managed to travel with lightning quick speed, man ended up boycotting its moral valuation, with destructive results for society and history.

"You are the temple of God"

From Ephesus where the Apostle Paul was, he writes to the Corinthians with sacred frustration, having been informed a lot, about the unruliness and schisms of the Church of Corinth. Factionalism of the Christians around persons and names such as Apollo, Cephas, and Paul himself, moral scandals and a life not reconcilable with the quality of the Christian, litigations between the Believers, for which they were taking refuge in the idolater judges, doubt and delusion concerning the Faith and furthermore, as regards the Resurrection of the dead...

ACTS OF THE APOSTLES 6:8-15; 7:1-5, 47-60

Prokeimenon. Mode Plagal 4.

Psalm 75.11,1

Make your vows to the Lord our God and perform them.

Verse: God is known in Judah; his name is great in Israel..

IN THOSE DAYS, Stephen, full of grace and power, did great wonders and signs among the people. Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, arose and disputed with Stephen. But they could not withstand the wisdom and the Spirit with which he spoke. Then they secretly instigated men, who said, "We have heard him speak blasphemous words against Moses and God." And they stirred up the people and the elders and the scribes, and they came upon him and seized him and brought him before the council, and set up false witnesses who said, "This man never ceases to speak words against this holy place and the law; for we have heard him say that this Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered to us." And gazing at him, all who sat in the council saw that his face was like the face of an angel. And the high priest said, "Is this so?" And Stephen said: "Brethren and fathers, hear me. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he lived in Haran, and said to him, 'Depart from your land and from your kindred and go into the land which I will show you.' Then he departed from the land of the Chaldeans, and lived in Haran. And after his father died, God removed him from there into this land in which you are now living; yet he gave him no inheritance in it, not even a foot's length, but promised to give it to him in possession and to his posterity after him, though he had no child.

"But it was Solomon who built a house for him. Yet the Most High does not dwell in houses made with hands; as the prophet says, 'Heaven is my throne, and earth my footstool. What house will you build for me, says the Lord, or what is the place of my rest? Did not my hand make all these things?'

"You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did not your fathers persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, you who received the law as delivered by angels and did not keep it."

Now when they heard these things they were enraged, and they ground their teeth against him. But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God; and he said, "Behold, I see the heavens opened, and the Son of man standing at the right hand of God." But they cried out with a loud voice and stopped their ears and rushed together upon him. Then they cast him out of the city and stoned him; and the witnesses laid down their garments at the feet of a young man named Saul. And as they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." And he knelt down and cried with a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep.

All these things make Paul write the stern 1st Epistle to the Corinthians, with which he shows forth the value of the human person and he clarifies why this is sacred.

Prevailing among the many things which the Apostle Paul writes, is the viewpoint of man as the temple of God. In every religion, in every civilization, whichever temple is the most noble type of edifice. Much more so, in the Orthodox viewpoint! So for this reason also, the defilement of the temple is considered the gravest crime of desecration and drew with it the gravest and most dishonorable of punishments. So the apostle Paul simply says that it is absurd for Christians to respect and honor the fitting together of stones and other construction materials, merely because the result is a temple, at the same time when they are disrespecting the par excellence Temple of God, the human person. Furthermore, the magnitude of the impiety is not discerned or ranked by, if the person with his way of life and his sin is insulting his own self or his neighbor, since in every case, there is a Temple, and God is its inhabitant.

"The temple of God is holy"

Of course, God also manifests His presence to lifeless edifices dedicated to Him. Of course, He also grants His Grace through material elements dedicated to His worship, such as, for example, the Icons. The true habitation of God however, must be sought only in the interior of rational and spiritual beings. In the theandric person of Christ, this is grasped par excellence. So for this reason also, John in his gospel calls the human nature of the Lord, a Temple. Additionally the Apostle Paul assures that in Christ "all the fullness of the godhead dwells physically" (Col. 2:9). So for this reason also, in the person of Christ, the human person is reformulated and