

“worn” only on Sundays and great feasts, but in every moment of a Christian’s life and particularly in his daily life, whenever he unfolds his personality and with his decisions and actions, he proves his Christian quality or he negates it.

The “to walk worthily” which the Apostle Paul mentions and which he specializes with all the things he develops subsequently in today’s reading, is a challenge to continually self examine ourselves, that we comfort the divine will at every moment. And this cannot occur by dictation, or by command. It is a decision and attitude of life, to which the Church can exhort us. She cannot however, obligate us, nor force us, while she cannot police us in its implementation.

Brethren, Paradise is a uniquely important matter. The Kingdom of God is so wonderful and inconceivable, that merely the effort to make an analogy of it, involuntarily lessens and demotes it. So for this uniquely important thing, it is worth it for us to struggle in our life, so that at least we will prove our longing to obtain it! Thus our responsibility in freedom is shown forth. The responsibility for us to freely respond, not with words, but with decisions and a diligent attitude of life, to the divine invitation for us to walk worthily of the calling of Christ!

Archimandrite I. N

SUNDAY, NOVEMBER 22, 2015 9TH SUNDAY OF LUKE, Archippus the Apostles, Philemon the Apostle & his wife, Apphia, Onesimos the Disciple of Paul, Holy Martyr Cecilia and those with her, Afterfeast of the Entry of the Theotokos into the Temple

tone of the week: Plagal of the Fourth Tone

EOTHINON Third Eothinon

EPISTLE St. Paul’s Letter to the Ephesians 4:1-7

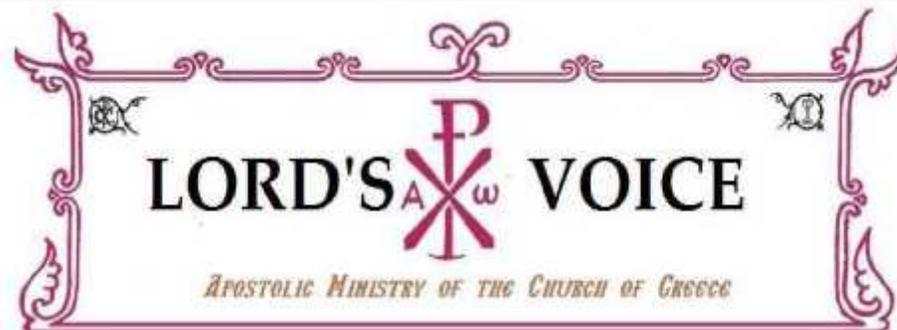
GOSPEL Luke 12:16-21

Next SUNDAY, NOVEMBER 29, 2015 13TH SUNDAY OF LUKE,

Paramonus, Philumenus, and their 370 Companion Martyrs in Bithynia, Our Righteous Father Nicholas, Archbishop of Thessalonica, Dionysios, Bishop of Corinth, Akakios of Sinai who is mentioned in The Ladder

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

GOSPEL: Luke 18:18-27



63RD YEAR NOVEMBER 22, 2015 PAMPHLET # 47 (3260)

SUPPLICATION –CALLING -CHALLENGE

When someone is in a superior position before us, especially when he is exercising whatsoever form of authority, we have gotten used to considering what he is saying to be a commandment and to be performed to the letter. Furthermore, many times, any expression of a different viewpoint or even question, is considered to be a rebellion, a disobedience or an insult. And this unfortunately, no matter how much our world claims democracy, definitive principles of exercising the authoritative phenomenon, the rights, especially of the weaker ones, is a bitter reality which we grasp embossed even in countries self defined as civilized and democratic.

What do we ascertain in today's Epistle Reading? The one of the Preeminent two, the Apostle Paul, wants to indicate something to his beloved Ephesians, and he does it with such discretion, with such courteousness, with such restraint and humility, as if he is not superior, at least spiritually, as if the Ephesians don't owe him so many things, as if he is asking for a personal favor! And with a word which we pronounce today with difficulty: “I ask”! He doesn’t say “I command”, “I order”, “you must”. He says, I, ask you, who am imprisoned for the name of the Lord. And while he is imprisoned, he's not asking something for his own self, but for them!

ST. PAUL'S LETTER TO THE EPHESIANS 4:1 -7

**Prokeimenon. Mode Grave
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.**

BRETHREN, I, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift.

To worthily walk the calling with which you were called"

What does he ask them to do? To live in their life in a way worthy of the high calling, which God addressed to them! And what is the high calling which God is addressing to all of us? That we sit together with Christ and co-reign, being together with Him eternally. In other words? We have been called to great and incomprehensible things, which the human mind is unable of conceiving of even describing symbolically. We were called as Christians, to the Kingdom and the Glory of God. So we should be thinking of this and behave analogously.

For many people, the quality of a Christian is identical with many negations, hardship, consequently also with some miserableness or fatalism. How many people, incapable of living the majesty of divine Worship, remain only with the "martyrdom"

of standing up, because they don't understand the feeling of "my God, may it never end", of those who are living the Services! How many people, trapped in their little world, are unable to obtain the universal perspective of Orthodoxy, and they scorn its invitation for love, humility, obedience to the divine will! How many people, not suspecting the great power and wonderfulness of faith, confuse it with bigotry or psychological necessity for support in uncertainty!

None of all these things defines the "Holy and Immaculate Faith of Pious and Orthodox Christians." On the contrary, they are its greatest enemies, as they give meaning to an unacceptable deviation and alteration of it, which leads to a spiritual death and perdition. Probably the greatest problem of the Orthodox Church today is to overturn all these many diverse biases which are poured out to its detriment and create stereotypes far from the reality. We say that our people are uncatechized and we mean all of the above. A whole bunch of foolish beliefs circulate as the faith, handed down by God, innumerable unacceptable beliefs are projected as Orthodox teaching, and all this negatively predisposes people toward the Church and tires, as it refers if not to paranoia, at least to small-mindedness. And all this occurs with the familiar irresponsible manner, of those who claim to inform or to teach "authentically", at the same moment when they're not expressing the Church and they are preventing it from presenting its teaching.

Challenge

And through the Apostle Paul's supplication that we honor God's calling, a great challenge is shown forth! The challenge for us who bear the quality of being a Christian and want to live it in its full meaning. The challenge of life consequently, which demands a not a circumstantial and isolated response, but wholly and continually. This means that the quality of a Christian is not