

supercelestial light which characterizes him, inundates and comforts us. It is not by chance also, that our Church iconographs the Saints surrounding them with a crown of light, as declaring the condition of holiness, but also the sense which the Saints themselves have, from their communion with Holy God.

The prayer which for years Saint Gregory Palamas addressed to the Most Holy Theotokos, during his stay on the Holy Mountain, was: "enlighten my darkness"! He claimed the enlightenment of mind, so that free from the darkness of the passions, of egotism and of personal pursuits, he could be able to direct it infallibly to the divine will, to holy and sacred decisions, in other words, par excellence correct ones, useful and essential for himself and the world, in which he was living. If the enlightenment of mind does not come, after his purification from wicked and ulterior-motived pursuits and desires, a person is not able to make decisively essential decisions for himself and society. So for this reason also, the praying person is the most dynamically thinking one, since he claims the enlightenment of the ruling mind from divine grace, so that he is infallibly led both to act and to benefactor, with truth as the criterion.

Archimandrite I. N

**SUNDAY, JULY 10, 2016 3RD SUNDAY OF MATTHEW** *45 Holy Martyrs of Nikopolis, Armenia, Our Holy Father Gregory, Bishop of Assa, 10,000 Fathers martyred in Egypt, Apollonios the Martyr, Deposition of the Precious Robe of Our Lord Jesus Christ in Moscow, Righteous Father Anthony of the Kiev Caves, Parthenios and Eumenios of Koudoumas.*

**TONE OF THE WEEK:** *Second Tone*

**EOTHINON :** *Third Eothinon*

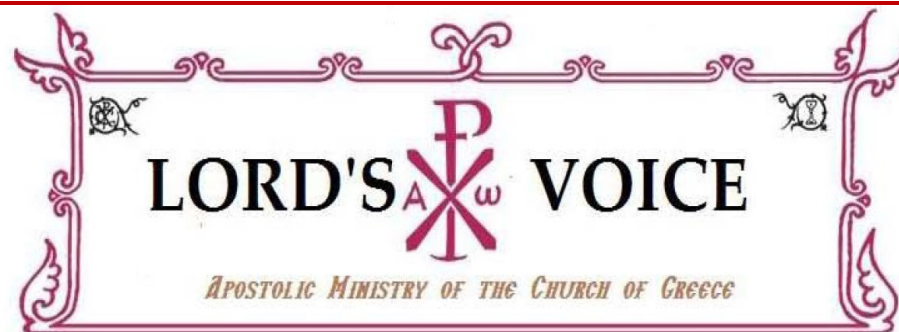
**EPISTLE:** *St. Paul's Letter to the Romans 5:1-10*

**GOSPEL:** *Matthew 6:22-33*

**NEXT SUNDAY, JULY 17, 2016 SUNDAY OF THE HOLY FATHERS,** The Holy Great Martyr Marina (Margaret), Veronika & Speratos the Martyrs.

**EPISTLE:** *St. Paul's Letter to Titus 3:8-15*

**GOSPEL:** *Matthew 5:14-19*



64<sup>TH</sup> YEAR

JULY 10, 2016

PAMPHLET # 28 (3293)

## THE RULING MIND

The anthropologists boast, and justly, about the fact that man is distinguished from the remaining species of the animal kingdom, due to his logic and perceptive abilities. But also many philosophizers boast of the capability of thought and the production of the mind. And it is true that the theologians also glorify Holy God for His great gift to man, the ruling mind. That which does not become absolutely comprehensible, is how with all these things, people not only admire ourselves for the great quality of logic, but mainly we self condemn ourselves, since the privilege of thought and free will, makes us accountable for the actions, the words, the desires, with one word, our activities. While precisely, because we are able and perceive the reality, and we have a conscience of our actions, we also bear the responsibility for whatever negative, inhuman and offensive, occurs on this planet, usually as a result of the collective choices, which nevertheless, even circumstantially or being pushed, we maintain.

We people hasten, of course, to criticize all the rest of the people, and we load always "on the other person" the whatsoever blame, since our egotism prevents us from undertaking the portion of the responsibility which accounts to us, whereas justification is a fearful defensive function, which allows us to be complacent and to justify ourself.

### 3RD SUNDAY OF MATTHEW

#### THE GOSPEL ACCORDING TO MATTHEW 6:22-33

The Lord said, "The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well."

---

This however, doesn't mean that there doesn't exist, if not co-guilt, of course co-responsibility for the condition of the world in which we are living. In the end, what do we do? How do we reach to essential choices which edify and don't destroy? How do we help the world without doing harm? How do we take refuge in our own self, so that we are the antibodies to rotting and corruption?

#### **The center for taking decisions**

In today's gospel passage we see Christ making a particular reference to the mind, as the spot where man makes his decisions, evaluating factors, ranking desires, measuring abilities. And furthermore, our Christ speaks about the mind, without naming it! He speaks only of light and darkness in man. And he does this not theoretically, or with a philosophical disposition, but completely practically, referring to the gates of the soul and of the mind, the eyes. While he particularly refers to the eyes, as they collect the perceptions of matters, they bring in the whatsoever image, impressed by its power, and being directed, give meaning to man's whatsoever seekings, from the world around him.

He speaks of a simple and wicked eye, using epithets which define morality, not only in order to stress his metaphorical word, but mainly, in order to show forth the results of man's choice and his responsibility, in the way with which he sees and faces things. In other words, if a person with a wicked disposition, in the wider sense, gazes at things, allowing his eyes not only to ascertain that which is really going on, but that which his bias and his ulterior motives want to see, then he is not led to the simplicity of the reality, but through his suspicion, he reaches to the perversion of delusion, and acts analogously causing pain and harm.

Saint Gregory Palamas will say: "a mind departing from God becomes either beastly or demonic". And this means that when a person doesn't have God in his mind, then he resembles either the animals, or the demons. Truly, the mind without God, what does it seek and what does it submit to man? On the one hand, wicked desires, either in relation to fleshly passions, or in relation to avarice and insatiability, on the other hand, to ideas and theorems of perversion, in an effort to destroy the relationship of God-man, or every type of human relationships, on all levels.

#### **The enlightenment of mind**

In Greek, when we want to characterize someone as an essential person, with great value, we characterize him, as enlightened. It's not just the influence of the hesychastic tradition of our Church which leads to the above characterization. It is the truth which is ascertained whenever we approach such a person, since the sense of some