

second ones, bound by a controlling God, are able to show progress in wisdom and culture, since both Islam as well as the eastern religions in the security of their dependency on the divine, as they perceive it, are able to produce ideas, they simultaneously also produce however and justify, inhuman and violent conditions in the frameworks of a God-centered system.

The solution which for centuries now Orthodoxy juxtaposes, is the cooperation of God and man for the salvation of the latter with the glory of the first. And this theanthropocentric system is expressed in man's effort with the weapons of prayer, of vigilance, of temperance, but also in the grace of God who blesses, strengthens, and in the end enlightens, thus that neither does man abolish God, but neither does God invalidate man. In a few days the Church, celebrating the memory of the Prophet Elijah, will remind us of his struggle with the false prophets of Baal. There we see Elijah gathering wood for the altar, regardless of if he wets it, so that God, in the end, throws fire to burn them, despite the fact that they were soaked. Elijah waits for God to throw fire despite all his sinfulness, but also God awaits for Elijah to gather up the wood, forbearing his weak creature. And this cooperation formulates for each one of us, the terms of spiritual life.

Archimandrite I. N

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

tone of the week: *Third Tone*

EOTHINON : *Fourth Eothinon*

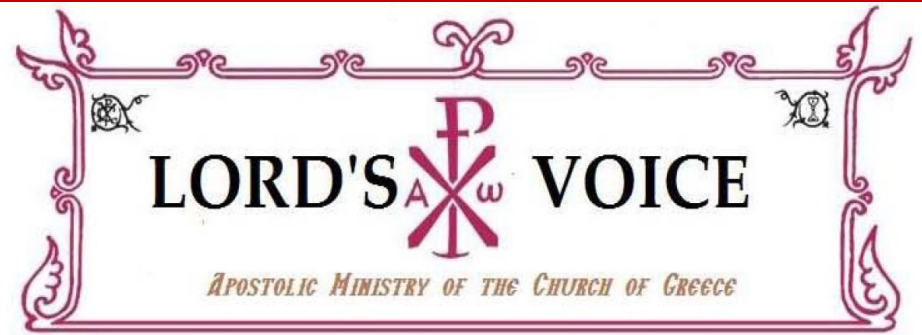
EPISTLE: *St. Paul's Letter to Titus 3:8-15*

GOSPEL: *Matthew 5:14-19*

NEXT SUNDAY, JULY 24, 2016 5TH SUNDAY OF MATTHEW, *Christina the Great Martyr of Tyre, Athenagorus the Apologist, Boris and Gleb, the Passion-bearers, Kapiton, Himenaos and Hermogenes, the Martyrs, Theophilos the New Martyr of Zakynthos*

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

GOSPEL: *Matthew 8:28-34; 9:1*



64TH YEAR

JULY 17, 2016

PAMPHLET # 29 (3294)

THE LIGHT OF THE WORLD

With the opportunity of the memory of the holy 630 God-bearing Fathers, who comprised the holy 4th Ecumenical Synod in Chalcedon, our Church comes to remind us of her answer to the always timely questioning, which, of course, at times is expressed in a different manner, about the method and the measure of the cooperation of God and man. And she does this, reminding us of the historic adventure of the fifth century A.D., when heresies which were completely contradictory with each other showed up the Christian universe, which seemingly were fighting one another, essentially however, both were fighting Orthodoxy. The reason for the extreme opposition between Nestorianism and Monophysitism. Nestorius on the one hand, zealously reacting to the heretical beliefs of Arius who considered Christ, a creature, reached the point of speaking about two Christs, the Christ as man, whom the All Holy Virgin Mary gave birth to, and Christ as the Only-begotten Son and Word of God. The human Christ, according to Nestorius, was so dedicated to God, that he drew the Son and Word of God, who overcame him and dwelt inside him. This however, did not occur from the conception of Christ, but as he was growing up, so for this reason also, the All Holy Virgin Mary, according to Nestorius' viewpoint, is not Theotokos, but "Christotokos", since she gave birth only to the human.

SUNDAY OF THE HOLY FATHERS
THE GOSPEL ACCORDING TO MATTHEW 5:14-19

The Lord said to his disciples, "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven."

On the other hand, the Monophysites, fanatically fighting the deception of Nestorius, reached the other extreme. Setting out from the correct viewpoint that the Only Begotten Son and Word of God incarnated and, consequently, incarnated in the womb of the Most Holy Theotokos, taught subsequently that the Divine nature reached the point of absorbing human nature as being stronger, resulting in Christ having, in the end, only one Divine nature. From the extreme of man's domination to the extreme of God's domination! And both are equally mistaken! And both are equally destructive!

The divinely inspired answer

What is our faith concerning Christ? What is Christ according to our Orthodox faith, in relation furthermore to the more a special problem in which the Nestorians and Monophysites were fighting each other. The Fathers of the holy 4th Ecumenical Synod said very simply that our Christ is one, one unified Theandric person, without there being two Christ's, one divine and one human. This one Christ however, is with

two natures, perfect God and perfect man simultaneously, unchangeably, indivisibly and unconfusedly. "One and the same (and not two, as Nestorius was maintaining) in two natures and not one as the Monophysites were teaching)".

In today's gospel reading, Christ characterizes His disciples as light of the world, precisely in order to indicate that Christians have the capability with their bright manner of life, to enlighten those fellow men of theirs, enslaved in the darkness of sin and of deception. Simultaneously however, He also implies something else, which He clarifies more with the example of the lantern which burns, not to be covered under the bushel, but in order to shine, scattering light to the whole house. How does the light exist? The burning material of course exists, but this does not suffice. The spark must also be provided, which will light the flame, so that in cooperation with the burning material, light will exist.

In other words, man and God's cooperation is demanded, so that we reach the point of speaking of the spiritual production, enlightened people, Saints of God. And we understand this from the asceticism of Orthodoxy, from the way of life which it dictates, where the prevailing element is God's cooperation with man, so that enlightenment, theosis, sanctification will come about. So for this reason also, in the continuation of the Gospel, our Christ refers to the Law and to the Prophets, whom He did not come to abolish, but to fulfill.

The questions today

Today also we observe this opposition in the terms of God and man's coexistence. On the one hand, we have the contemporary Nestorians, western man, which giving notable priority to man, reached the point not only of considering God an object of cold logical research, but also concludes in killing him, by completely denying him! On the other hand, we have the contemporary Monophysites, eastern man, who granting a dominating authority to God, reached the point of abolishing man, down to his natural annihilation! The first ones believe that with their human powers alone, which truly are able to show wondrous scholarly achievements, but also dreadful destructions, they are able to gain the truth and to complete man in a human-centric system. The