

interchangeably by the text) he kneels, and they pray all together. Before every activity, Paul urges that we pray. Ceaseless prayer is the sinew of our spiritual life. Private prayer stirs up zeal and the desire for us to be together with our brothers in the sacred Church, where we will pray all together, and to the degree possible, prepared, we will receive the body and the blood of the Lord, so that our entire life and activity is blessed and sanctified ceaselessly, grafted onto Christ and His Church and we are led to saving pastures. The joy that is given thus freely to the believer by Christ and which is shared, without awaiting recompense, makes him fervently again desire private conversation with the Lord. The two types of prayer are not contrary, but the one refers to the other and with the Divine Liturgy as the center, they strengthen each other. Thus, Paul, who in ecstasy, passing through the spiritual worlds, ended up in Paradise, trusted, in the end humbling himself, to the Church and the most eminent of the Apostles for the genuineness of the Gospel which he himself taught, out of reservation that maybe “being deceived” probably, he was toiling in vain. And his Gospel ended up very genuine: a conduit of the grace to the people of God.

Archim. E. T.

SUNDAY MAY 28, 2017 FATHERS OF THE 1ST COUNCIL, *The Holy Hieromartyr Eutychius, Bishop of Melitene, Heladios the Hieromartyr of the East, Nikitas, Bishop of Chalcedon, Eutechios, Bishop of Mytilene, Helikonis the Martyr, Zacharias the New Martyr.*

TONE OF THE WEEK : Plagal of the Second Tone

EOTHINON : Tenth Orthros Gospel

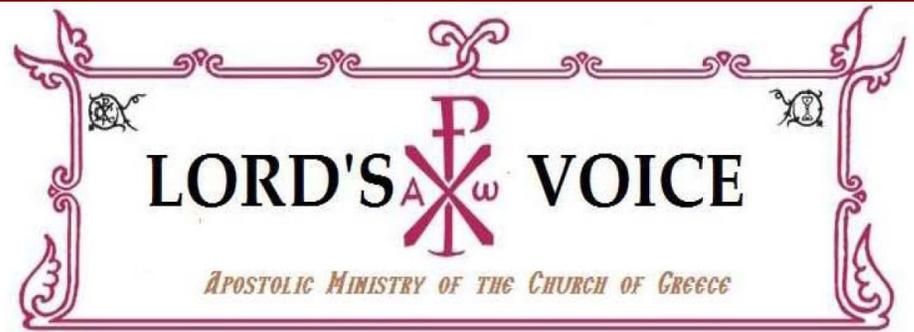
EPISTLE READING: Acts 18:22-28

GOSPEL READING: John 18:36-47

NEXT SUNDAY, SUNDAY, JUNE 4, 2017 HOLY PENTECOST *Our Father Metrophanes, Archbishop of Constantinople, Mary & Martha, the sisters of Lazarus, Sophia of Thrace, The Mother of Orphans, Petroc, Abbot of Padstow.*

EPISTLE READING: Acts 2:1-11

GOSPEL READING: John 7:37-52; 8:12



65TH YEAR

May 28 2017

PAMPHLET # 22 (3339)

THE INNER ENEMIES OF THE CHURCH

In today's excerpt from the Acts, my beloved brethren, the Apostle Paul calls the pastors of Ephesus to Miletus, where he is, to speak to them and teach them. He bypassed Ephesus because he desired to arrive on the day of Pentecost in Jerusalem and he did not want to delay. They come, Paul makes an overview of his behavior to them, he gives them spiritual directions and departs, after group prayer.

Heresies and factions

Initially Paul urges the pastors' attention to the ministry which they received from the Lord. He reminds them that the Holy Spirit placed them in this position, in order for them to pastor the Church, which Christ saved and whitened with His blood. They ought to be points of grace of God among his people, being careful of their life, so that they are full of holy spiritual experiences with the honest, humble and blameless priestly ministry.

He denotes the danger to them, if they are not careful, to move to another “gospel” and to be derailed, so that they are teaching some things and doing other things. This deviation, this dissension between dogma in faith with the ethos

IN THOSE DAYS, when Paul had landed at Caesarea, he went up and greeted the church, and then went down to Antioch. After spending some time there he departed and went from place to place through the region of Galatia and Phrygia, strengthening all the disciples. Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, well versed in the scriptures. He had been instructed in the way of the Lord; and being fervent in the spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John. He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him and expounded to him the way of God more accurately. And when he wished to cross to Achaia, the brethren encouraged him, and wrote to the disciples to receive him. When he arrived, he greatly helped those who through grace had believed, for he powerfully confuted the Jews in public, showing by the scriptures that the Christ was Jesus.

and the action, with the sub layer of egotism, the and humble train of thought and the disposition to have one's own rhythm, which concludes in a faulty teaching, without a disposition of repentance and to get on track, is heresy. It owns the entire person, both on a spiritual soul level, as also sometimes on a physical level and is such a serious illness, that we would dare to compare it to a galloping leukemia. The apostle furthermore prophesies that such serious conditions will be created in the Church and he prepares them.

Studying the life of quite a few heretics and deceived people, we see that they gather around them other prone individuals of a similar idiosyncrasy, causing dissensions, to the fanaticism and persistent attachment to forms, which wound the body of the Church. All these things are lined with zeal, "attachment to Tradition", while there almost always exists enmity and scorn to the local Bishops. "Elderism" also which distinguishes our age,

but also the age of Paul is a form of such a type of spiritual perversion.

Possessionlessness and work

After denoting the dangers, he presents to them his way of life and ministry, as a rational observation of this trust in Him Whom he is serving. Delivered from the disposition for material goods and money, not being a burden, he hands himself over to the breaths of Grace and he becomes an instrument in His hand. The possessionlessness of Paul, but also his manual labor, so as to not burden and scandalize anyone, comprises a slap for us Christians of the latter times.

A phrase of the Lord has been embraced which has not been handed down to us in the sacred Gospels, a beatitude, a very costly stone, which he often mentions: he is blessed, he is truly happy, who gives, rather than takes. The Lord Himself granted Himself completely to us, giving us the right to crucify Him, while He, without expecting recompense, begs for our salvation! His thirst and hunger is that we be saved. What can we give back to Him, aside from imitating Him as much as we are able? To benefactor and comfort the brethren, losing probably many of our "rights" giving without expecting recompense, humbling ourselves so that others can be glorified, and all these things, not so that we can achieve something, in the final analysis as a "preservation technique" of the Ego, but, moving, trusting in the Lord, because, feeling the Truth deeply in us, we believe that no matter how else we behave "defending ourselves", we are unjustly treating and morally harming our own self, we are making him sick. We're crucified so as to not crucify our neighbor, with our Resurrection as the perspective. A blessed one way road!

The necessity of liturgical prayer

The Apostle before departing in the end, from Miletus and the Presbyters of Ephesus –Bishops (the terms are used