

and who is not, without being in danger of being considered at least naïve?

We truly have a great gift from God to belong to the One, Holy, and Apostolic Orthodox Church of Christ. We're princes and princesses of Christ, allow us to say. This however, on the one hand, is an honor for us, on the other hand, it loads us with a primacy of ministry and not authority towards all people.

The more he struggles, one sees that the grace of Christ observes, not so much the multitude or the kind of passions and desires which trouble us, as our own disposition to be opposing them and analogous to this disposition of ours "along with the temptation it makes with the outcome also", in other words, it delivers us and subsequently enlightens, and deifies.

If however, we hand ourselves over to negligence and we end up forgetful of the honor we were given, it is implied that we will be condemned much more so than our non Orthodox fellow men according to the "he will be beaten with many blows" (Lk. 12:47). So let us struggle, brethren, so that from Orthodox Christians in name, we pass over to the reality and the revelation of Orthodoxy in our life, wanting naturally "all people to be saved".

Archim. E. T.

SUNDAY, JUNE 18, 2017 2ND SUNDAY OF MATTHEW, *Leontius, Hypatius, & Theodulus the Martyrs of Syria, Leontios the Myrrh-Streamer of Argos, Aitherios the Martyr of Nicomedia*

TONE OF THE WEEK : Tone One

EOTHINON : *Second Orthros Gospel*

EPISTLE READING: Romans 2:10-16

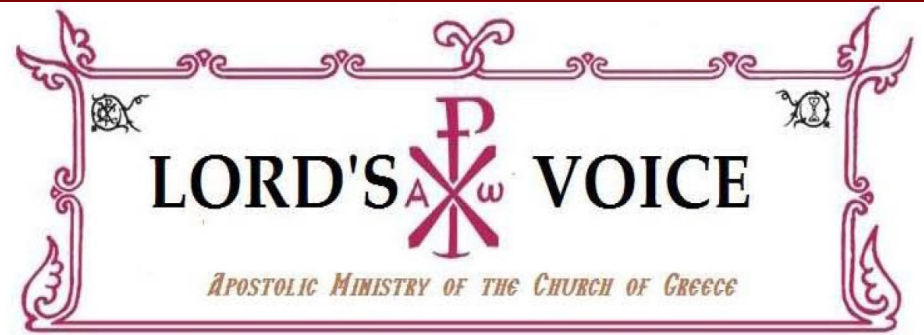
GOSPEL READING: Matthew 4:18-23

NEXT SUNDAY, SUNDAY, JUNE 25, 2017 3RD SUNDAY OF MATTHEW

The Righteous Martyr Febronia, Dionysius & Dometios the Righteous of Mount Athos, Leavetaking of the Nativity of the Forerunner John the Baptist, Prokopios the New Martyr, Methodius of Nevritos, Orentios, Pharmakios, Eros, Phirmos, Phirminos, Kyriakos, and Longinos the Martyrs and Brothers

EPISTLE READING: Romans 5:1-10

GOSPEL READING: Matthew 6:22-33



65TH YEAR

JUNE 18 2017

PAMPHLET # 25 (3342)

FROM THE WORD THE TO THE MATTER

In today's epistle passage, brethren, Paul, addressing the Christians of the Roman Church, who were coming more so from the gentiles and less from the Jews, poses – we would say, upon the print of the nails, the motives of our spiritual life and the authenticity of our manner. While this text stands as a strict judge, to all those, quite a few in our days, as well, who want to monopolize salvation. To what degree however are we Christians of the latter times, "in name and deed" Christians, in other words, do we truly realize in our life, the blessed calling we received from Christ and which is denoted in our name?

Not listeners, but "doers"

It is very easy for someone today, with the abundance of the means that exist, to be "listening, to be informed, to be catechized, to obtain much knowledge, subsequently to enter into the arena of the spiritual life, to be confessing, to be partaking of the cup of Life, even to be preaching and authoring, but all these things to not be touching his core, his inner person. All these things to be happening, in a self justifying manner, compulsively, pharisaically, hypocritically, or all of them together. Then,

ST. PAUL'S LETTER TO ROMANS 2:10-16

Brethren, glory and honor and peace for every one who does good, the Jew first and also the Greek. For God shows no partiality. All who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

whatever he says, with those things he is doing, do not have a connection between them, in other words, essentially he is saying some things and doing other things – there is a dissension of dogma and ethos, as we say theologically. He seeks the advice of the products of the chimney of his mind and not - as he ought to – the notification of the basement of his christified heart. He troubles his own self, and even if he doesn't realize it sometimes, he also troubles the others as well.

The Apostle Paul however is clear: “doers” and not listeners. Between the mind and the heart, the spiritual distance is “light years”. Bridging the chasm occurs with the grace of Christ, of his All Holy Mother, of his Saints. The Church is the place and the manner of the revelation of this mystery. Inside the Church of Christ, we become “doers” of the law, even though by nature we are “wretched” and “monsters” according to Paulian language. So the Church functions as a workshop for constructing saints and garments of holiness, we would say, in a “poetic manner”.

“Who will be saved”?

Christians often ask “who will be saved?” Others furthermore, pass from the simple question, to the haughty certainty “only the Orthodox” are saved, excluding, on the one hand, the possibility for God to save non Orthodox also, while, on the other hand, they place quite a few of them unconsciously so that we don't say consciously, their own self also, among those saved, with all the evils that follow from this. In this way however, they substitute Christ's judgment. They are judging instead of [=anti in Greek] Christ – the phrase is not very far from the antichrist – and they accuse the others of being infallible.

The Apostle Paul however, excellently dissects this spiritual pathology of “the one saved” also in today's analyzed passage, but also elsewhere, when he says that there exist people who did not come to know the law and are keeping the law, obeying the unwritten law of their conscience, in other words, the voice of God within them. Are we speaking only of the Orthodox? How will we judge those good-intentioned people? Do we know maybe which and how many they are and where they are found? Or maybe are all Orthodox saved, simply and merely because they are baptized Orthodox, apart from the way of their life?

The hidden things of men

Just as we face battles of passionate thoughts and oppositions of passions and desires of the heart and with the grace of Christ, inside the Church, being careful and praying, we victoriously overcome, most of the time, and if furthermore, we are sometimes defeated, this foresages the “in patience” awaiting of a purer and more majestic victory, thus there are good-intentioned people from all spiritual climates who, as today's text says, have the work of the law written in their hearts, and furthermore often they face a trial of thoughts with accusations and defenses, which they go through with obedience to their good-intentioned conscience. They, the text says again, will be proclaimed righteous keepers of the law on the day during which God will judge the secret actions of men. So how can we determine a priori who is saved