

of the Corinthians' spiritual life, but also of all Christians throughout the ages.

Thus the crucifixion is understood as an attachment of man's senses - of vision, hearing, smell, taste and touch – together with his passions and desires to Christ, the nailing of all the wounds, breaks and fragments of the suffering believer to the crucified Christ. But also the burial, is none other than the saving descent of the humbled and humiliated-henceforth-nous, in the heart, where, in the heart's "tomb", it meets the grace of Christ, treasured there from the day of our Baptism. Meeting, in there, the resurrected Christ, we are co-resurrected in His light and grace. The cross and burial usually – precede –and the Resurrection follows.

Thus crucifixion, burial and resurrection, are understood as a triple characteristic of theology and of the preaching of the Apostle Paul and as conditions and "coordinates» of authentic spiritual life in Christ: the "pain" of the Cross and the "distress" of enclosure in our heart, are followed by the spaciousness and the gladness of the infallible presence of Christ in our heart and life.

Archim. E. T.

SUNDAY, AUGUST 27, 2017 12TH SUNDAY OF MATTHEW, *Pimen the Great, Holy Martyr Phanurius, Anthousa the Martyr, Monica, Poimen of Palestine, Hosios the Confessor, Liverios, Pope of Rome.*

TONE OF THE WEEK : *Tone Three*

EOTHINON *First Orthros Gospel*

EPISTLE READING: *St. Paul's Letter to the Ephesians 6:10-17*

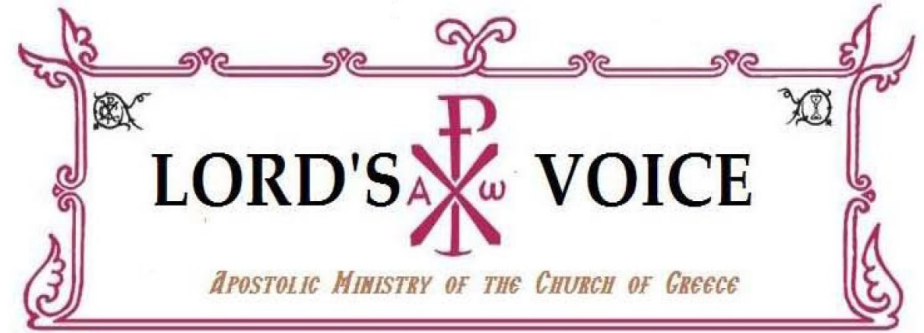
GOSPEL READING: *Matthew 19: 16 - 26*

NEXT SUNDAY, SEPTEMBER 3, 2017 13TH SUNDAY OF MATTHEW,

Anthimus, Bishop of Nicomedeia, Holy Father Theoctistus and his fellow struggler Euthymius the Great, Polydorus the Martyr of New Ephesus, Translation of the relics of St. Nectarius the Wonderworker, Bishop of Pentopolis Chariton the Martyr, Phoebe the Deaconess

EPISTLE READING: *St. Paul's First Letter to the Corinthians 16:13-24*

GOSPEL READING: *Matthew 21: 33 - 42*



65TH YEAR

AUGUST 27 2017

PAMPHLET # 35 (3352)

THE TRIPLE NECESSITY OF THE SPIRITUAL LIFE

The Apostle Paul analyzes matters of faith in today's passage to the Corinthians, and his argumentation answers similar current dilemmas, as those that were troubling the believers of the Church of Corinth. One of these is also the resurrection of the dead, for which doubts were being sewn about, especially by those philosophizing Corinthians, influenced by the teaching of Epicouros, which was contrary to this basic faith of the Church. The indisputable event of the Resurrection of Christ however, according to Paul, is proof of the resurrection of the dead.

Reception and Tradition

Whatever Paul received, that's also what he handed down, in other words, Christ Himself, and this is what Tradition means: Christ is handed down by me to you and from generation to generation, the same, living unto the ages. What did Paul receive?

The teaching of the Church, in other words: 1) that Christ died for our sins, according to all that was also prophesied in the Scriptures. 2) that after His death by crucifixion, He was buried normally, as we bury the dead, according, of course, to the local burial customs of that age. 3) that He resurrected "on the third day according to the Scriptures". 4) that He appeared, resurrected, to

ST. PAUL'S LETTER TO THE EPHESIANS 6:10-17

Brethren, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; besides all these, taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

The Apostle Peter, to the 11 disciples, to 500 brothers at once simultaneously, of whom, most, at the time when Paul is writing the epistle, are alive. 5) that He appeared afterwards to James, surnamed brother of God, the son of Joseph, the protector of the Theotokos,. And 6) finally, He appeared to Paul himself, who do to humility and the deep feeling of unworthiness calls himself, the "abomination", because he excessively persecuted the Church of Christ, as he himself admits.

The Light of Christ

Going to Damascus, Paul is dazzlingly illuminated by the light of the Resurrection of Christ. The resurrected Lord allows Paul to temporarily lose the light of his eyes, in order to be able, being humbled, to learn to see things through the Light of Christ, and not through other "lights".

Thus Christ becomes known to him and enriches him with the life-producing humility. One of the characteristic marks of the apostle of the gentiles is true humility. That he calls himself the "abomination" or the "least of the apostles" and he believes it, the truth of the word proves. And this, because the former persecutor, has before his eyes, the period of his life, when he was a declared enemy of the Church and he systematically persecuted the Christians, whereas the same thing did not happen with the other apostles, to whom no such a type of conversion occurred. So for this reason, he is, throughout his life, grateful to the Lord, Who in the end, uses him as a vessel of His choice, in order to preach His name to the ends of the universe, but also, throughout his life, he remembers, with great sadness, the dark age of his deception.

True humility is not born simply by the sense of the sinner's sins, even though, even the sinner may offer to God a crushed heart, and one word of forgiveness may wipe out the entire evil of the past and of the present. The true humility of the Saints sets out from the site of glory of the majesty and of the beauty of God. It is not even the result of comparison between man and God which brings humility in the Saints, but the realization that God is so holy and simultaneously one such revelation of beauty and amazing love, so that the only thing they are able to do in His presence, is to fall down in amazement before Him with worship and admiration.

Resurrectional theology

So having such a resurrectional experience, Paul, at the beginning of his conversion, cannot but merely theologize resurrectionally, to constantly preach the resurrection of the dead, precisely because he is formulated by the light of the Resurrection. But also the references that he makes to the Crucifixion and burial of Christ occur with a pastoral aim, in order for both of these to comprise historical events of spiritual perspective, as parameters