

## The joy of love

We think that we are escaping from earthly cares through the “foolish controversies”. However, these give meaning to our life. The Church calls us to find a purpose in prayer, in studying the word of God, in meeting our fellow man and in seeking salvation through love and good works. The best answer to the vanity and “the unprofitableness” is the joy of love. Discussion about God and the truth. And changing curiosity into a struggle for spiritual food and creation. So, let us struggle as much as we are able, to limit the vanity in our life, with smaller or bigger steps. Just as the Church does in her genuine journey

Fr. T. M

**SUNDAY, JULY 18, 2021 SUNDAY OF THE HOLY FATHERS OF THE 4TH ECUMENICAL COUNCIL**, *Holy Martyr Emilian, Holy Martyrs Paul, Thea and Valentine, Stephen, Archbishop of Constantinople, Holy New Martyrs Elizabeth the Grand Duchess and the Novice Barbara, Theneva of Glasgow,*

**STONE OF THE WEEK** : *Third Tone*

**EOTHINON** : *Fourth Eothinon*

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

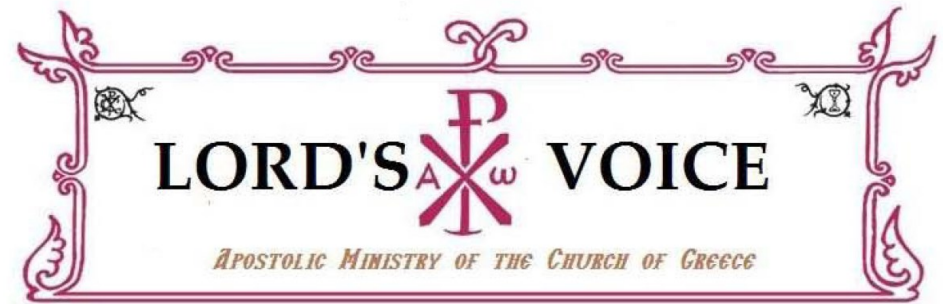
**Gospel Reading** : *Matthew 5:14-19*

**SUNDAY, JULY 25, 2021 5TH SUNDAY OF**

**MATTHEW** Dormition of St. Anna, mother of the Theotokos, Olympias the Deaconess, Eupraxia & Julia the Righteous of Tabenna, Gregory Kallidis, Metropolitan of Heraclea, Memory of the Fifth Ecumenical Council in Constantinople.

**Epistle Reading** : *St. Paul's Letter to the Galatians 4:22-27*

**Gospel Reading** : *Matthew 8:28-34; 9:1*



69<sup>TH</sup> YEAR JULY 18 2021 PAMPHLET # 29 (3555)

## VAIN DISCUSSIONS

Have we ever thought, I wonder, how much time we lose in “foolish matters”, in vain discussions and companies? Especially today in the age of information, where technology also triumphs, we younger and older people spend our time in vanity. The way with which we see the time of our life is strange. On the one hand, we cannot endure to not have something to do, and so for this reason, we orient our life to the television programs and the iconic reality. On the other hand, we protest that we are tired, that our time is limited, that even God can wait.

## The other suggestion for our time

The Apostle Paul urges us: “avoid stupid controversies” (Tit. 3:9). The people of his age had the habit of spending their time in “the shadow concerning the donkey” philosophical discussions, in seeking genealogical catalogs, in order to find their descent, to argue about regulations of the Mosaic law. For Paul, all this occupation is vain and unbeneficial. The Apostle

### **EPISTLE READING : ST. PAUL'S LETTER TITUS 3:8-15**

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned.

When I send Artemas or Tychicos to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful.

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to the Gentiles suggests instead of such a type of discussion, that we preside in good works. That we show love. That we proclaim the trustworthiness of the word of God with our life. And to dispose our time, both in the offering to our fellow man as well as to preaching salvation and eternity, so that it is not spent aimlessly.

#### **A spirit of curiosity and idle speech**

However, what is it that pushes us to the vanity of “foolish controversies”? It is the lack of a spiritual orientation in our life. And this doesn't have to do with our secular education or our whatsoever gifts. At some point, furthermore, these things contribute to the absence, because they make us

believe that we have found everything. That we are able to live without God. Having become comfortable in the habit of life, we speak idly. And we remain in the vanity that hides in the comment and the criticism, whether this occurs in front of others, or it is included in observing and listening to the “matters” of others, as happens on the television and on the Internet. Vain speech and criticism show that our life is not based on love. Because this is the genuine spiritual orientation. Love for God and our fellow man.

At the same moment, the spirit of curiosity, which our Patristic tradition rejects, because this is precisely the occupation with vain things is satisfied through the “foolish controversies”. Curiosity doesn't have to do with science and progress, nor with work and its improvement. It has to do with the filth which the occupation with the sins and the passions of the others, brings. With the tendency for our self justification, because we're not like them. But also with the false sense of socialization, which our curiosity offers. But since we are occupied with vanity, we have the capability to be enlisted in the world. That we are not supposedly cast off to the side. That we know what is going on. That we are able to discuss with the others. And all this without there existing the capability and the disposition to study the human being, to study on the mistakes and the passions that primarily we are living, just like the others. And whereas the passions ought to become a cause for repentance, we delve in the passions of the others, so that time passes without us putting a beginning to repentance.

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