

ought to follow the ecclesiastical course, to pray for whoever is mistaken, but to not be fanatical, not consider ourselves the authorities. To await associated with the body of Christ and to pray for whoever is mistaken. Of course, to not follow people who support deceptive teachings or preach rebellion to the detriment of the Church. Our opinion should be placed in the judgement of the body so that we feel spiritually safe.

Let us not forget something else also, that in the arguments between people about matters of the course and viewing of life, the excess of reaction does not benefit. Love for the other and the humility that we should know our boundaries, let them be accompanied by the knowledge of the freedom both of the others, as well as of our own self. "after admonishing him once or twice" let us pray, knowing that freedom is an inviolable gift.

Fr. Th. M.

SUNDAY, OCTOBER 17 2021, SUNDAY OF THE 7TH

ECUMENICAL COUNCIL, *Hosea the Prophet ,Holy Martyrs Cosmas and Damian of Arabia, Andrew the Righteous Monk-martyr of Crete, Removal and Placing of the Sacred Relics of the Holy and Righteous Lazarus*

TONE OF THE WEEK : *Plagal Fourth Tone*

EOTHINON : *Sixth Eothinon*

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

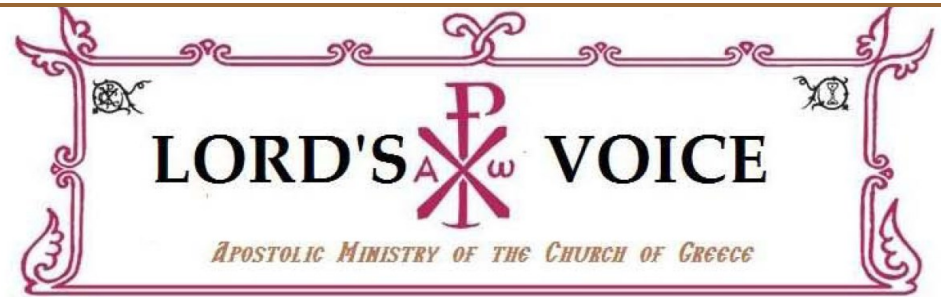
GOSPEL READING : *LUKE 8:5-15*

SUNDAY, OCTOBER 24 2021, SIXTH SUNDAY OF LUKE,

Arethas the Great Martyr and His Fellow Martyrs, Sebastiane the Martyr, Maglorious of Sark

EPISTLE READING : *St. Paul's Second Letter to the Corinthians 9:6-11*

GOSPEL READING : *LUKE 8:26-39*



69TH YEAR OCTOBER 17 2021 PAMPHLET # 42 (3568)

THE TRUTH IS FOUND IN THE CHURCH

There are people who undergo various viewpoints about topics of life. Each one has his personality and sees matters in his own way. There are, of course, people who have both experience and knowledge and, in the spiritual life, illumination from God, so that we should be able, conversing with them, to censure the truth of our opinion, even if we decide, in the end, that their counsels do not befit us. There are, however, also matters in which we are not able to have a different opinion. These have to do with faith and its truth. These are dogmatic manners, which formulate precisely who God is in whom we believe. Which is the Church in which we are members, which is the meaning of life that was given to us and that we are following. There compromises do not fit, but whoever is following deceptive teachings, cuts himself off from the faith, and then the saying of the Apostle Paul applies to him: "such a one is perverted and is sinning being self condemned" (Tit. 3:11) "he has now been perverted and is sinning, in this way, he himself condemning himself".

The counsels of the Bishop

It is equally easy for each one of us to proclaim himself a protector of the faith and to criticize other people as heretics. It is not a

EPISTLE READING: *ST. PAUL'S LETTER TO 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. All who are with me send greeting to you. Greet those who love us in the faith. Grace be with you all. Amen

phenomenon of our times, but applies in the Church from the beginning of her presence in the world. So, for this reason also, the Apostle Paul indicates some criteria to us. She seeks that counsels be given to the heretic. These, however, are not a matter for each one, but a responsibility of the person in charge of the ecclesiastical community. So, for this reason, Paul addresses his disciple, the Apostle Titus, who was the Bishop in Crete. We are not all the same in the ecclesiastical life. The person responsible is the Bishop, the successor of the Apostles, he who has been chosen by the Church to continue both the faith and their work. Whoever of us are under the Bishop, priest, male and female monastics, theologians, lay people ought to have a knowledge of our position.

A boundary to the heretics

The heretic in action selects some of the truths of the faith, which he interprets and lives according to his will and his thought and, when the moment comes for these positions to be placed under the judgement of the body of Christ, he separates himself from the body, he founds his own "church", group, parasynagogue. The criterion of the truth is his own self, his opinion, how he himself interprets the ecclesiastical matters and things. So, for this reason also, he does not accept counsels either. He does not accept other teachings, but persists in his own positions. The heretic is self absorbed. He forgets that the truth is found in communion with the body of Christ, and only when there is this communion, the truth exists.

So, for this reason also, the Apostle Paul seeks from the bishop and apostle Titus to advise once and twice the heretic, not however to insist: "a heretical person after a first and a second counsel, give up." (Tit. 3:10). Here he accepts the second criterion. The first counsel is given for a refutation of the faulty words. The second time he shows the interest and the care for the person who is wrong. The third time should not exist, because then each heretic, because in the end, he is individual-centric and an egotist, he feels important and is living in order for others to be occupied with him, and for his positions to cause a discussion. Thus Paul clarifies the position of the Church. The ideas are judged. Love is shown. The truth, however, is found in the body of Christ.

The rejection of fanaticism

The easiest accusation that someone can formulate in cases of ecclesiastical arguments is heresy. For the ecclesiastical conscience, however, only the Bishop initially, and subsequently the local or ecumenical Church is suited for such characterizations. The rest of us