

our own self, we choose to “take a break” for us to rest. So, time is spent in the repetition, standardization, and vanity, and submission to a secularized orientation.

Furthermore, even if true hesychia is found in the communion of the desert, in monastic life, nevertheless, we have the capability in the Divine Liturgy to also proceed together with the Apostle Paul, “to Arabia”. To the corner of the church, either of the parish or of the monastery, we are able to be consoled, hearing the Gospel, living the grace of the ecclesiastical life and communing God in the cup of life. Thus, we get strength to endure and, wherever necessary, to change. We are not alone, because God is with us and strengthens us. We find then, our true person, and our every work is sanctified and is beautified.

Fr. Th. M.

SUNDAY, NOVEMBER 7 2021, SEVENTH SUNDAY OF LUKE,

*33 Martyrs of Melitene, Lazarus the Wonderworker, Martyr Athenodorus.
Alexander the Martyr of Thessaloniki*

TONE OF THE WEEK : *Third Tone*

EOTHINON : *Ninth Eothinon*

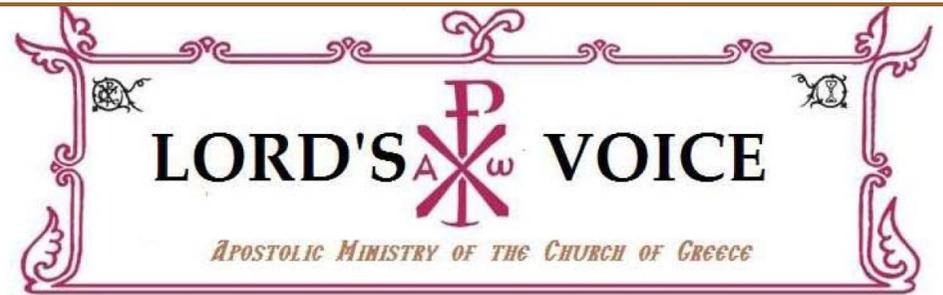
EPISTLE READING : *St. Paul's Second Letter to Galatians 1:11-19*

GOSPEL READING : *Luke 8:41-56*

SUNDAY, NOVEMBER 7 2021, 8TH SUNDAY OF LUKE, *Philip the Apostle, Gregory Palamas, Archbishop of Thessaloniki, Holy Great New Martyr Constantine of Hydra. Justinian the Emperor and his wife Theodora.*

EPISTLE READING : *St. Paul's First Letter to the Corinthians 4:9-16*

GOSPEL READING : *Luke 10:25-37.*



69TH YEAR NOVEMBER 7 2021 PAMPHLET # 45 (3571)

LET US FIND OUR TRUE PERSON

One of the main needs of human existence is hesychia (quietude). Man lives in the anxiety of life, in the speed and the burden that the earthly cares cause, resulting in him not having time to find himself. So, he seeks choices that will give him rest, he spends time and money to change the rhythm of his life; he also adopts methods contrary to the Christian faith and tradition, like meditation and yoga.

For Christ to live in us

Our Church suggests a distinct model of what hesychia means. The Apostle Paul, before setting out on the struggle to preach the Gospel, mentions in his Epistle to the Galatians: “I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia” (Gal. 1:16-17), In other words, I did not support myself on human powers, nor did I go to Jerusalem to meet those who were apostles before me, but I left to Arabia. Arabia is the desert. There he went to practice hesychia, to think, to pray, to prepare himself for the great work of the evangelization of people, and this period lasted three entire years.

The Apostle of the Gentiles did not judge it purposeful to base himself only on enthusiasm for his calling by Christ himself to the apostolic office. He felt that he is undertaking a great work.

EPISTLE READING : ST. PAUL'S LETTER TO GALATIANS 1:11-19

Brethren, I would have you know that the gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other apostles except James the Lord's brother

He could not base himself on human powers, not even on all those things that he himself knew. He chose hesychia as a rejection of his previous life and, at the same moment, he fought for himself to not live, but for Christ to live in him. And when this stage of his purification was completed, with trust in God, he set out for the work of the salvation of people.

The battle with the thoughts

Paul teaches us that we need periods of hesychia in our daily journey and life. Time, in which we will see our own self, our mistakes and our passions. Time for prayer, knowledge of self and silence. Time not of inaction or vacations or flight from the program

of life, but time

for spiritual renewal. He shows us that we need to fight with our thoughts. The first thought is that the development of our life depends on us and our decisions. Obviously, we are called to undertake the responsibility for whatsoever work we want to do. However, the thought that the victory or the defeat in our works and relationships, is a result of our own powers or weaknesses, is a wrong viewpoint. We need to understand and accept that God has the last say. And this presupposes trust in His will, prayer, and humility. In hesychia we are able to leave aside the thoughts of pride and authority that make us lose the measure.

He teaches us furthermore, that this time cannot exist, if we don't change the scenery of our life. Our participation in the Divine Liturgy and in the sacred services of the Church, is a change of place and manner. Our coming into the church gives us the opportunity to leave from the rhythm of our life, to practice hesychia, to place every earthly care aside, and to turn our mind and heart to God. A visit, furthermore, to a monastery, helps very much. Without God, furthermore, we are not able to do anything genuinely.

The hesychia of liturgy

Our contrary or indifferent culture towards faith has found very many ways to trap both our need for hesychia, as well as our fear of it. The industry of free time, that has been changed into a consumer product, comprises contemporary man's answer to the demand of hesychia. The image of the television, of the cell phone and of the computer. The market. The trips and vacations. All are choices which make us think that rest and amusement quench our need for true hesychia. And because it demands toil for us to see