

be our servants. It chooses technology as the center of life. It follows nihilism, as absence of life after death. It lives self-deification, and on account of it, the justification of every sin. It does not desire asceticalness, but that we be satiated from every type of enjoyment. It rejects the training of patience, of toil, of offering of gifts in the service of one's neighbor, and demands money, recompense, ease. Mainly however, it is a world which places us in the perspective that we will be living forever, resulting in death being considered nonexistent. And when it comes, for it to be incomprehensible.

In the life of the Church, it is beautiful for someone to be "last". He has a mystical joy that God loves him, that he is able to offer a lot, and furthermore, even if he is about to die, love will remain. "Last" is each Saint. "Last" is also the last anonymous inhabitant of Paradise. "Last" we are also able to become, if we entrust the "First" Last One. God who became a man in order to lead us to theosis.

Fr. Th. M.

SUNDAY, NOVEMBER 14 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.*

TONE OF THE WEEK : *Fourth Tone*

EOTHINON : *Tenth Eothinon*

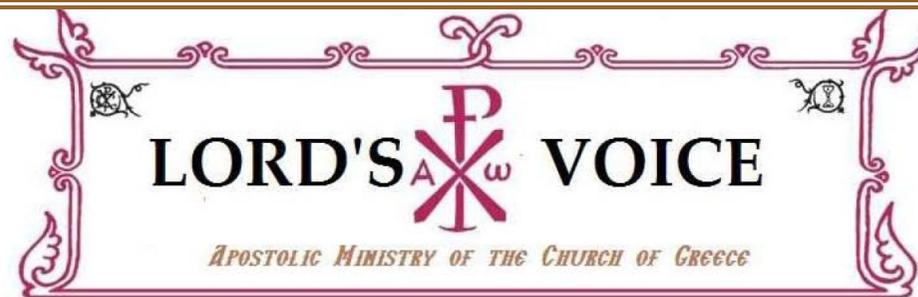
EPISTLE READING : *St. Paul's First Letter to the Corinthians 4:9-16*

GOSPEL READING : *Luke 10:25-37*

SUNDAY, NOVEMBER 21 2021 *The Entrance Of The Theotokos Into The Temple.*

EPISTLE READING : *St. Paul's Letter to the Hebrews 9:1-7*

GOSPEL READING : *Luke 10:38-42, 11: 27-28.*



69TH YEAR NOVEMBER 14 2021 PAMPHLET # 46 (3572)

THE LAST ONE WHO BECOMES FIRST

When God created man, He appointed him to control the world, but also to safeguard it from evil and corruption. Man, however, chose to be a part of corruption, by sinning, following, in other words, the path of self-deification and leaving aside his relationship with God. The authority over the world became a battle and a struggle for survival, it became a struggle for man to impose himself over his fellow man. God needed to become man for life to find its true meaning. And this entails love for our neighbor, for each of us to carry the other's cross, and for us to proceed to our resurrection, in other words, to the surpassing of our corruption, which would be completed with the definitive abolition of death at the Second Coming of the Lord.

Each Christian is the last one

"I think that God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men" (1 Cor. 4:9) writes the Apostle Paul to the Corinthians. It seems to me that God to us Apostles gave the most wretched place, as if we are condemned to die in the arena.

*EPISTLE READING : ST. PAUL'S FIRST LETTER TO
CORINTHIANS 4:9-16*

Brethren, God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off-scouring of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me

We became a spectacle for the world, for angels and for men. This saying applied also for the Apostle Phillip who celebrates today, but it also applies for each Christian, as a disciple and continuer of the apostles. "Last ones" we were called to be, in other words, faithful, servants and about to die, according to the apostolic saying.

Trust and eagerness

Faithful is he who entrusts the will of God and does not despair. He does not expect matters to come according to his judgment and his will, but he allows God to reveal, in His

providence, what is good and what not. Thus, he holds back the corruption which lies in the desire of the absolute control of our life, in its authority, in the regulating even of its details or in the satisfaction of every desire, ignoring or overlooking the laws and the commandments of God. The believer utilizes all his gifts, he toils, he leaves himself, however, to God and to His love.

The servant is he who does not seek to be served, but he who hastens to offer, to love, to give. The servant is the humble person. He is the one who offers to share himself. He is the one who does not distinguish and does not choose whom he will serve, but he is at everyone's disposal, mainly to those where he has no benefit, sometimes also to his enemies. The eagerness for ministry is the par excellence expression of love and of humility, as also of forgiveness. The servant spends himself, to the degree of what is possible and of his endurance, sometimes also in his abundance, without expecting recognition. So, for this reason, he is also eager to become a spectacle both to the angels and to humans, because his ministry is not aimed at the praise of men, but at the glory of God.

The transfiguration of the world

"About to die" is he who has in him a feeling of being spent, that nothing belongs to him, not even his own life, he who recognizes that he is not able to please the world, since he does not belong to the world, but he was called to transfigure it, through the presence of God within him. Transfiguration means the surpassing of the system of values of the world, when this comes to clash with the values of God. The world wants authority, glory, the satisfaction of desires. It wants the others to