

This path may be faced with scorn by our age and our people. Each one is called, imitating the Saints, to pursue the grace and the fruits of the Spirit with his life and to fight to find the path for eternity, defeating death. The beauty of holiness, furthermore, is the only one that is able to make the world to truly brave greatly. Holiness defeats time. And even if it doesn't make the noise of our culture. And even if the lights of life do not fall on it. It is, however, and will remain the true purpose of life and of our faith.

Fr. Th. M.

SUNDAY, DECEMBER 5 2021 TENTH SUNDAY OF LUKE,
Savvas the Sanctified, Holy Martyr Diogenes, Philotheos the Righteous of Mount Athos, Nektarios the Bulgarian.

TONE OF THE WEEK : *Grave Tone*

EOTHINON : *Second Eothinon*

EPISTLE READING : *St. Paul's Letter to Galatians 5:22-26, 6:1-2*

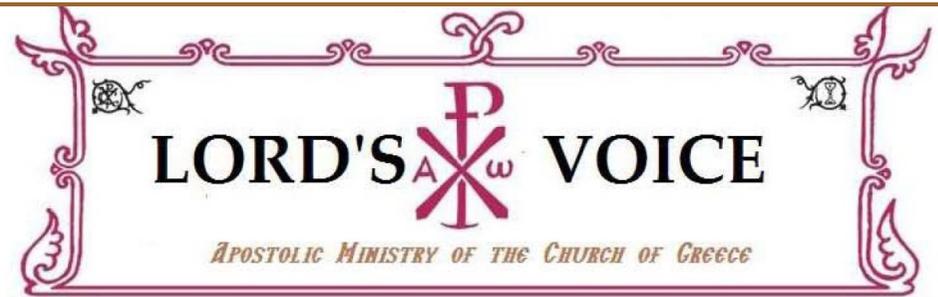
GOSPEL READING : *Luke 13:10-17,.*

SUNDAY, DECEMBER 12 2021 ELEVENTH SUNDAY OF LUKE,

Spyridon the Wonderworker of Trymithous, Holy New Martyr Peter the Aleut, John (or Joachim), Bishop of Zichni

EPISTLE READING : *St. Paul's Letter to Ephesians 5:8-19*

GOSPEL READING : *Luke 14:16-24,.*



69TH YEAR DECEMBER 05 2021 PAMPHLET # 49 (3575)

THE THREE CROSSES

“The true purpose of Christian life is the acquisition of the Holy Spirit” the great Russian saint, Seraphim of Sarov mentions. It is his experience through the ascetical life that he followed. This saying is the authentic one of our tradition and refers to each ascetic, and to today's celebrated Saint Savva, the professor of the desert. The venerable ascetics are those for whom the apostolic saying applies: “while those of Christ crucified the flesh, with the passions and the desires” (Gal. 5:26), showing us the way to acquire the Holy Spirit and its fruits.

The fleshly train of thought

The flesh is an element of our being. It is whatever reminds us of our human dimension. It is not only the body and its needs. It is also the ethos, the manner that keeps us attached to the here and indicates a path that we think can lead us to happiness and to the meaning of life. Whereas it was given to us by God, our flesh seeks us to ignore Him. It produces in us the false sense of immortality. It devours the time of our life with the

EPISTLE READING : ST. PAUL'S LETTER TO GALATIANS 5:22-26; 6:1-2)

Brethren, the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit. Let us have no self-conceit, no provoking of one another, no envy of one another. Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ.

idea that if we satisfy it, we will be well. The fleshly train of thought makes the body and our soul cooperate, not in order to be given to God, but in order for us to remain in the present. It absorbs our mind and heart. It wants us "modern".

". It hands us over to earthly cares. It cuts off our being from love. And it substitutes spirituality with secular knowledge, the freedom of virtue with the false sense of freedom of sin.

Passions and desires today

The sufferings, in other words, the passions, hide in the initial sweetness of pleasure, the trap of sin. They are considered our right. They are considered elements of the character and of the personality that imprints our "ego". "To whomever we like", we cry out. And we are not eager to limit them, since their domination over us gives us the sense of being distinct. It makes

us controllers of others. Just as, however, we feel that the entire world proceeds on the clashes of the passions, we are swayed in the false sense that we will win. The passions, however, isolate us from our neighbor, because they make us tiresome and make whatsoever love be defeated.

The desires, finally, comprise the manner with which we express how we see, but also what we want from the world and life. Our desires turn towards the other people and to what we seek them to give us. We become, of course, also an object of their desire, ceasing to be persons. Nevertheless, all desires are not sinful. Each desire, however, that separates us from God and our fellow man, usually makes us blind controllers and sometimes it also opposes nature, as God created it. Thus, it becomes the root of sin. We forget thus, the desire of God, the desire of love, the desire of eternity.

Walking "in the Holy Spirit"

In the spiritual life the three elements- fleshly train of thought, passions and desires- need to pass through the manner of the Cross. The Cross means struggle so that these are not the things that define the journey of our life, but that "we walk in the Spirit", to walk in the manner and the gifts of the Holy Spirit. The Cross means the decision in us that the three elements find their true destination: the flesh, sanctification through the grace of God, that the passions be transfigured into the struggle to create and the desires, to become love. However, if we do not crucify our ego within the body of Christ, within the Church, within the community, within the relationship with each fellow man, our heart will remain not tasting the life of the Holy Spirit.