

## Theotokos, the Mother of the Church

The cornerstone of the Church is Christ and its foundations are the confessions of the apostles and the prophets. The Church is founded on the confession that Christ is the Son of the living God (Mt. 16:13-19). It is the saving confession that was heard before Christ from the lips of the Apostle Peter, whom Christ blessed, saying that, precisely due to this confession, death is not able to defeat the Church. The Church is the resurrected body of Christ and our All Holy Lady is the Mother of Christ, the Mother of His resurrected body, and our own mother.

So the Most Holy Theotokos, entering into the Temple, the summary of all of entire humanity, elevates man to heaven. Together with her, we also. Christ and His Temple, (is) heaven for Her, She (is) heaven for us. With her god-motherly grace, which is none other than the grace of her Son and God, let us pray, brethren, that she enable us to enter into the Holy of the holies of our heart, to cry bitterly, with a strong cry and tears, upon the wretchedness of our passionate thoughts and works, so that according to today's passage, all of us believers may be edified in the dwelling place of the triune God.

Archim. E. T.

**SUNDAY NOVEMBER 19, 2017, 9TH SUNDAY OF LUKE,** *Obadiah the Prophet, Martyrs Barlaam of Caesarea and Heliodorus, Anthimos, Thallalaeos, Christopher, Euphemia & her children, the Martyrs*

**TONE OF THE WEEK :** *Grave Tone*

**EOTHINON :** *Second Orthros Gospel*

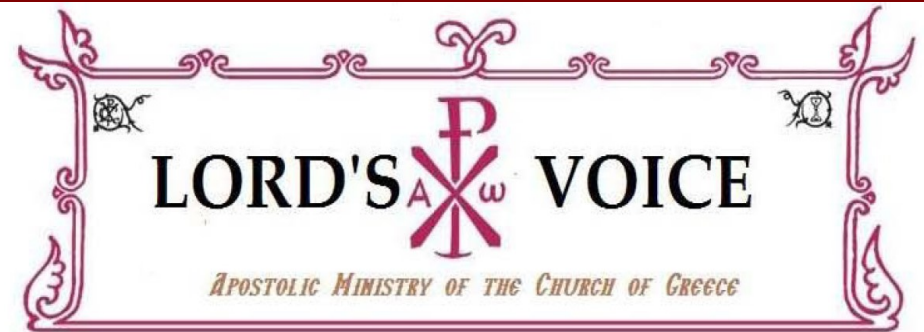
**EPISTLE READING:** *St. Paul's Letter to Ephesians 2:14-22*

**GOSPEL READING:** *Luke 12:16-21*

**NEXT SUNDAY, NOVEMBER 26, 13TH SUNDAY OF LUKE,** *Alypius the Stylite of Adrianopolis, Nikon, Stylianos the Monk of Paphlagonia, George the New Martyr of Chios, Innocent of Irkutsk, Akakios of Sinai who is mentioned in The Ladder*

**EPISTLE READING:** *St. Paul's Letter to Ephesians 4:1-7*

**GOSPEL READING:** *Luke 18:18-27*



65<sup>TH</sup> YEAR

NOVEMBER 19 2017

PAMPHLET # 47 (3364)

## CHRIST THE CORNERSTONE OF THE CHURCH

Paul does a lesson of Ecclesiology in today's passage from Ephesians, beloved brethren. The Church is one body with Christ as head. He reconciles and does not exacerbate. He joins together and does not take apart. Inside the Church, through Jesus Christ and in the Holy Spirit we are led to the Father. And as if the Church becomes for all people who want it and for each one of us who desires it, the wider Motherhood which inside the courtyard of her joy safeguards us from the freezing cold of the world.

### The two became one

Ephesus in the time of the Apostle Paul had a large idol worshipping population, with the Ephesian Artemis as protectress. The silversmith Demetrios together with other craftsmen sold silver images of the goddess. With a lessening of the population of the idolaters, due to Paul's activity, their interests were in danger and they caused a great uprising, where the life of Paul was also in danger. For precisely this reason, and account of his missionary successes, Paul with a genuine ecclesiastical train of thought, strives to be reconciling and unifying: Christ shedding His blood on

## **ST. PAUL'S LETTER TO EPHESIANS 2:14-22**

Brethren, Christ is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. And he came and preached peace to you who were far off and peace to those who were near; for through him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.

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the cross comprises a symbol of reconciliation and making up between Jews and Gentiles. The commandments of the Law were abolished by Christ, which nevertheless did not also give the grace to keep it. Christ tore down and loosened the fence of the Law. The two peoples—all the peoples in the end, were created, joined together in a new one, united with each other and with Christ— are His body, His Church.

The “middle wall” (the wall) was abolished. Furthermore the “middle wall” is not only the up to the before the Crucifixion, Resurrection, unbridgeable difference between Jews and Gentiles, since the Gospel in the end is preached to all the nations. The joy of the resurrected Christ, as the center of the ecclesiastical event, comes also into the heart of the Christian and erects here also in you noetic wall between the old man and the new one, meet the new man in Christ, if in a way so that also if the believers personal

history is separated, as also the worldly one, into before Christ and after Christ.

### **Fellow citizens of the Saints**

With the incarnation of Christ and His entrance into the history of the world if, our relationship with time and death changes. While death before the birth of Christ was again a type of middle wall, upon which man as he was living life would fall and be crushed, after Christ and His Resurrection death becomes a bridge, through which we go abroad to eternity. The wall is changed into a passageway.

But also on a level of time, whereas according to the natural meaning, linear time continues existing, and furthermore many times it happens, in a natural manner, to “contracts” or “expand” analogous to man’s emotional fluctuations, from the Resurrection of Christ and afterwards, His light enlightens the dimension of time also from within and it obtains another quality. Our time becomes a place of intersection with eternity. And eternity, with the grace of God, sometimes is present in the heart. Only living our time in Christ and “in nothing else”, does it obtain meaning and importance. It becomes the womb which carries us in the womb for eternity.

Only thus if we try to live, can our life be the genuine. Only thus if we toil to live, leaving our life open to surprise and with enthusiasm for the adventures of the trip together with Christ in His Church, do we bring a branch of consolation to today’s fragile man. Only thus do we enjoy our time, our space, our own self, and our neighbor, sanctified by the cross of Christ and beneath the vertical blessing of the Lord Almighty. And only thus do we become fellow citizens of the Saints and of the Most Holy Theotokos, whose entrance into the Temple we will celebrate from tomorrow afternoon.