



My Economy In Service

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Evangelism

- We often think Evangelism is an external action.
- We want to preach the world around us!
 - Do we know the teaching?
 - Did we preach ourselves?



Internal Evangelism

Catechism in the
early church
extended for 3-4
years.



Obstacle to Service

Pride does not allow the soul to set out on the path of faith. Here is my advice to the unbeliever: let him say, "Lord, if you exist, then illumine me, and I will serve you with all my heart and soul." And for this humble thought and readiness to serve God, the Lord will immediately illumine him... And then your soul will sense the Lord; she will sense that the Lord has forgiven her, and loves her, and you will know this from experience, and the grace of the Holy Spirit will be a witness in your soul of your salvation, and you will want to cry out to the whole world: "The Lord loves us so much!"

(St. Silouan the Athonite, Writings, III.6)



The Fear of God within Us

The fear of God illumines the soul, annihilates evil, weakens the passions, drives darkness from the soul and makes it pure. The fear of God is the summit of wisdom. Where it is not you will find nothing good. Whoever does not have the fear of God is open to diabolical falls.

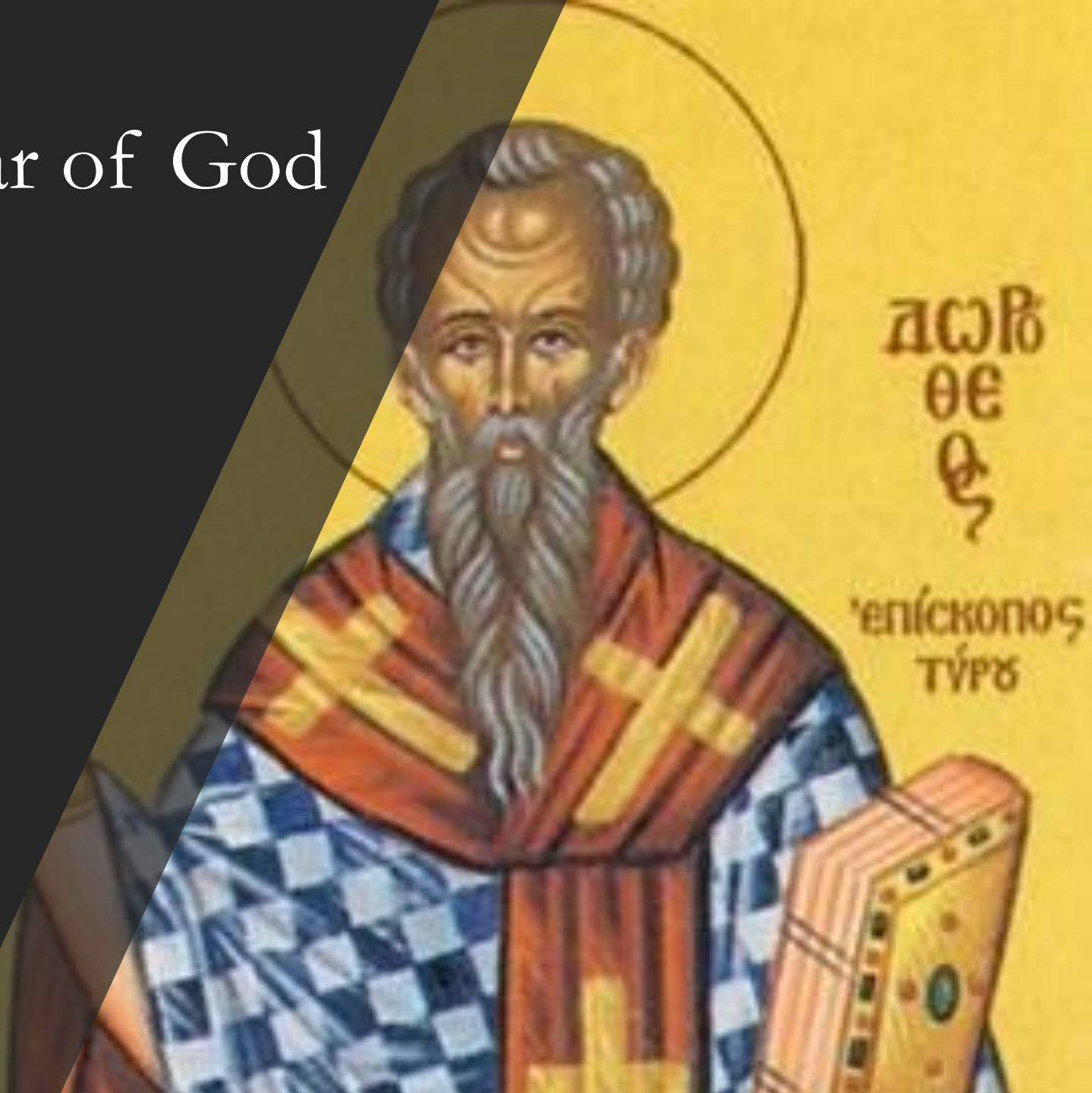
(St. Ephraim Syrian)



How to Obtain the Fear of God

A man obtains the fear of God if he has the remembrance of his unavoidable death and of the eternal torments that await sinners; If he tests himself every evening as to how he has spent the day, and every morning as to how he has spent the night, and if is not sharp in his relations with others.

(St. Abba Dorotheos, Soul-profitng Teachings, 4)



Serving only the One Christ

Whoever has become a servant of the Lord fears only his Master. But whoever is without the fear of God is often afraid of his own shadow. Fearfulness is the daughter of unbelief. A proud soul is the slave of fear; hoping in itself, it comes to such a state that it is startled by a small noise, and is afraid of the dark. (St. John of the Ladder, The Ladder, 21.11,1,4)





Daily Lives

- Loud Music
- Loud Laughter
- Loud Speech
- Rapid Paced Life
- Lack of Patience



Philo's account

- Philo reports of religious sects living in Alexandria and other Greek communities
- He delves into their livelihood and daily activities, gatherings, and meals
- Other communities, like Essenes adopted similar lifestyles

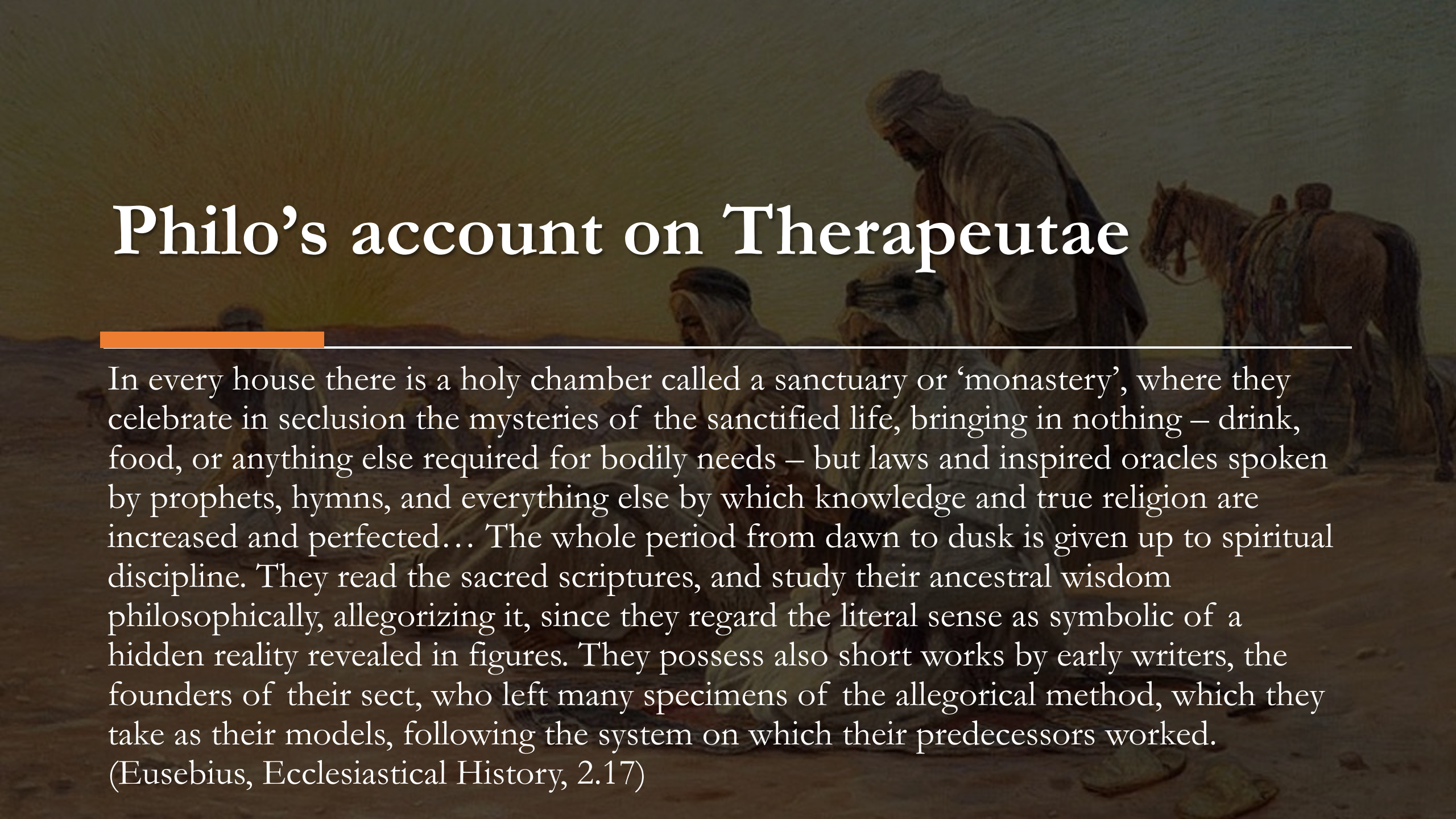


Therapeutae

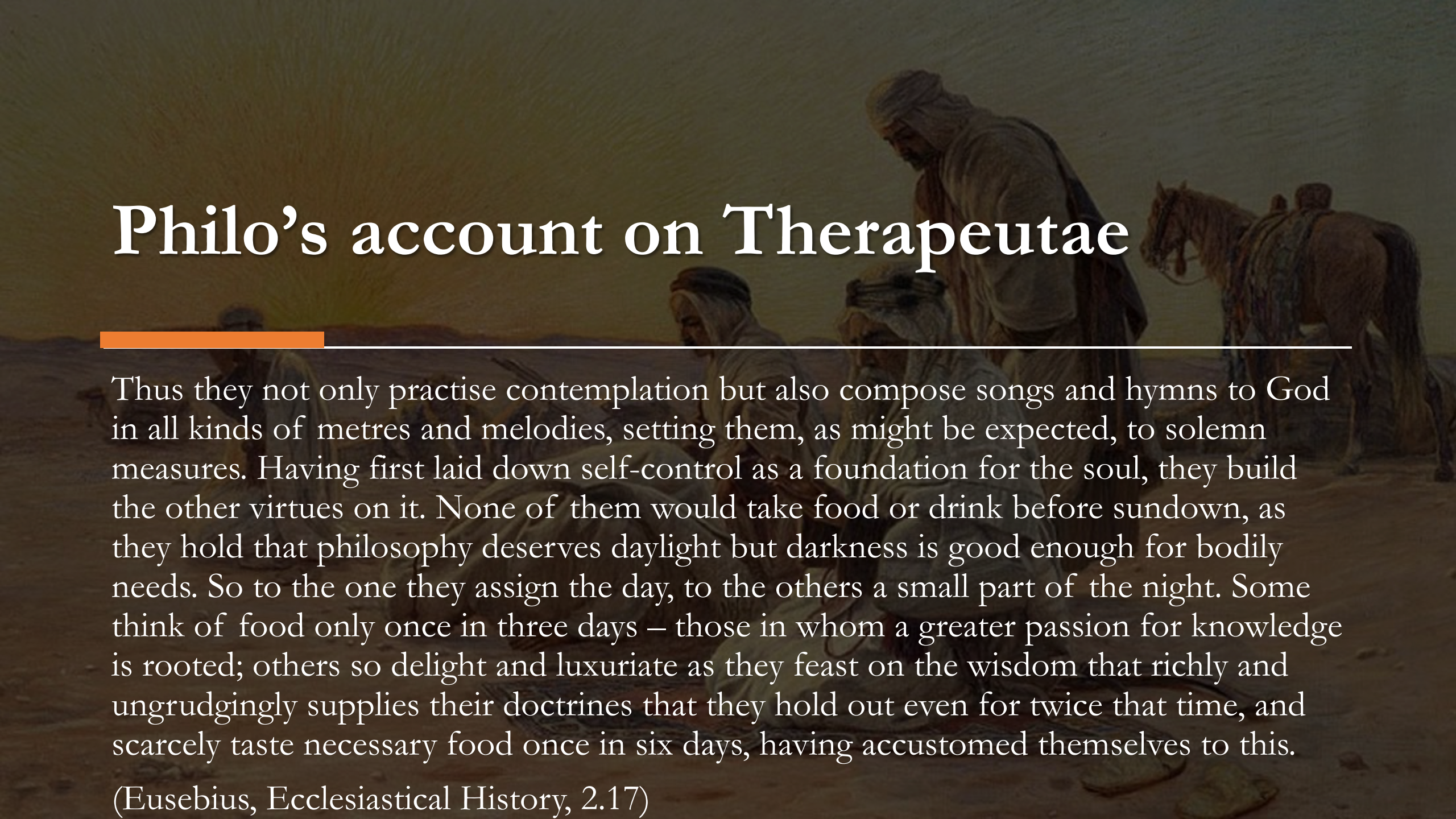
- 'Therapeutae' stems from the Greek θεραπεύω, which means "cure" or "worship"
- Religious sect that primarily existed in Alexandria and other parts of the ancient Greek world.
- Located in a low hill by the Lake Mareotis close to Alexandria
- Highly ascetic and fasted (3-6 days) for the sake of knowledge.
- They were not 'Christians' but had a drastic effect on Alexandrine school of thought



Philo's account on Therapeutae

The background image is a sepia-toned illustration of a desert scene. In the foreground, several figures are gathered around a low table or on the ground, seemingly engaged in study or prayer. One figure stands on the right, leaning over. In the background, a horse is visible, and the landscape is arid with distant hills under a hazy sky.

In every house there is a holy chamber called a sanctuary or ‘monastery’, where they celebrate in seclusion the mysteries of the sanctified life, bringing in nothing – drink, food, or anything else required for bodily needs – but laws and inspired oracles spoken by prophets, hymns, and everything else by which knowledge and true religion are increased and perfected... The whole period from dawn to dusk is given up to spiritual discipline. They read the sacred scriptures, and study their ancestral wisdom philosophically, allegorizing it, since they regard the literal sense as symbolic of a hidden reality revealed in figures. They possess also short works by early writers, the founders of their sect, who left many specimens of the allegorical method, which they take as their models, following the system on which their predecessors worked. (Eusebius, Ecclesiastical History, 2.17)

The background image is a sepia-toned illustration of a desert scene. In the foreground, several figures in traditional robes and head coverings are gathered around a low table or on the ground, possibly in a meal or study. In the background, a horse is visible, and the landscape is arid with distant hills under a hazy sky.

Philo's account on Therapeutae

Thus they not only practise contemplation but also compose songs and hymns to God in all kinds of metres and melodies, setting them, as might be expected, to solemn measures. Having first laid down self-control as a foundation for the soul, they build the other virtues on it. None of them would take food or drink before sundown, as they hold that philosophy deserves daylight but darkness is good enough for bodily needs. So to the one they assign the day, to the others a small part of the night. Some think of food only once in three days – those in whom a greater passion for knowledge is rooted; others so delight and luxuriate as they feast on the wisdom that richly and ungrudgingly supplies their doctrines that they hold out even for twice that time, and scarcely taste necessary food once in six days, having accustomed themselves to this.

(Eusebius, Ecclesiastical History, 2.17)



Philo's account on Therapeutae

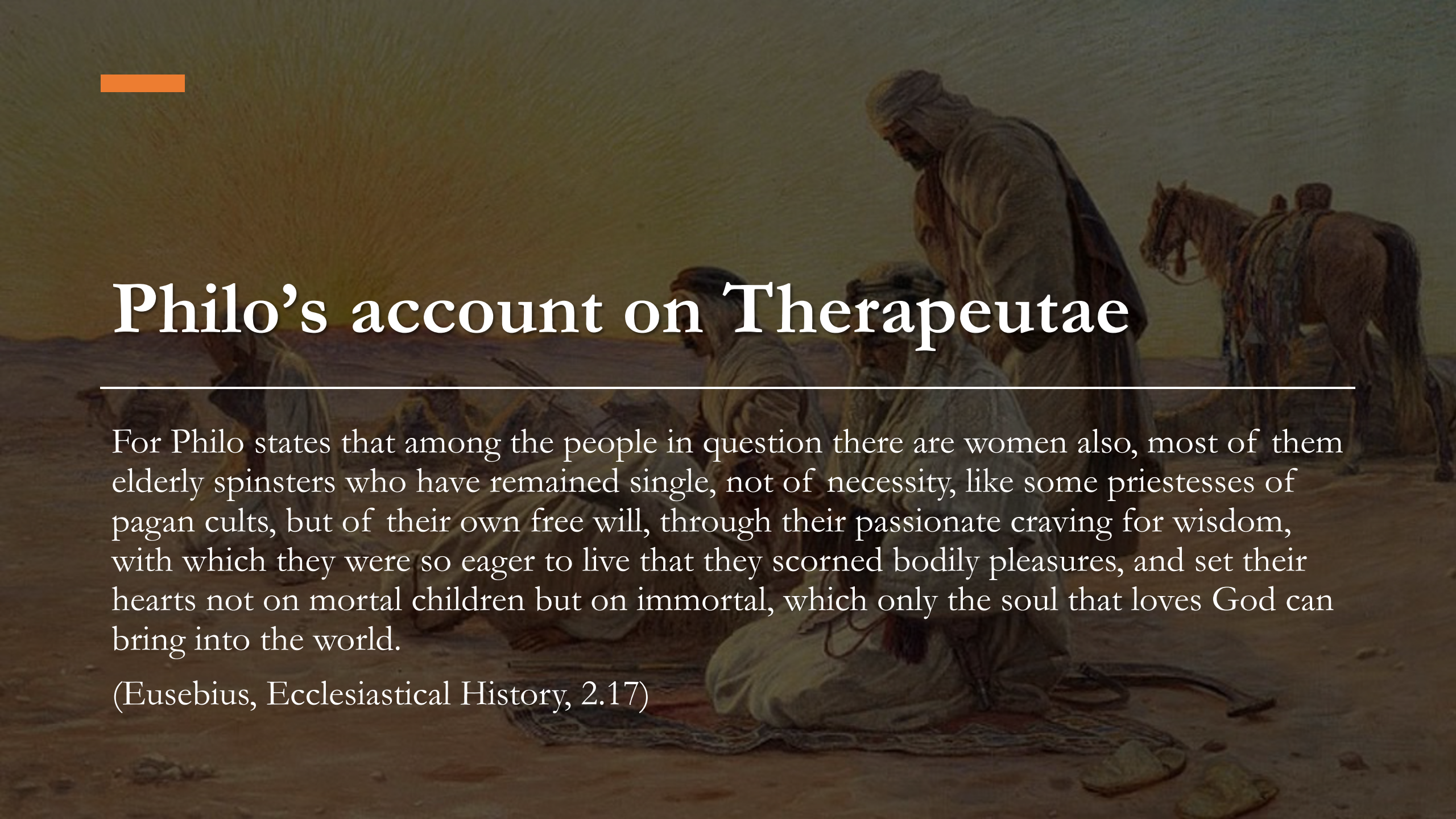
Their explanations of the sacred scriptures are expressed figuratively in allegories. For the whole Law seems to them to resemble a living being, which for body has the literal precepts, for soul the meaning that is hidden in the words out of sight. This community was the first to make such meaning the object of special investigation, the words providing a mirror in which thoughts of extraordinary beauty are revealed. Need I add to this an account of their meetings, or of the segregation of men and women living in the same place, or of the regular spiritual discipline still practised among us, especially during the commemoration of our Saviour's Passion, when it is our habit to abstain from food, spend whole nights in prayer, and devote ourselves to the word of God?

(Eusebius, Ecclesiastical History, 2.17)

Philo's account on Therapeutae

He describes the all-night vigils of the great festival, the spiritual discipline in which they are spent, the hymns that we always recite, and how while one man sings in regular rhythm the others listen silently and join in singing the refrains of the hymns; how on the appointed days they lie on straw mattresses on the ground and – as he expressly writes – absolutely refuse to touch wine or any flesh food, drinking nothing but water and seasoning their bread with salt and hyssop.

(Eusebius, Ecclesiastical History, 2.17)

A painting of a desert scene with figures in traditional robes and a horse. The scene is set in a vast, arid landscape under a warm, golden light. In the foreground, several figures are gathered around a low, patterned rug on the ground. One figure is seated, while others stand or kneel around them. In the background, a horse is visible, and the overall atmosphere is one of quiet contemplation or a significant event in a remote, ancient setting.

Philo's account on Therapeutae

For Philo states that among the people in question there are women also, most of them elderly spinsters who have remained single, not of necessity, like some priestesses of pagan cults, but of their own free will, through their passionate craving for wisdom, with which they were so eager to live that they scorned bodily pleasures, and set their hearts not on mortal children but on immortal, which only the soul that loves God can bring into the world.

(Eusebius, Ecclesiastical History, 2.17)