

**THE PRIEST  
AND  
THE FIERY HEART**

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During my study of the books Kings 1 and 2, my heart was attracted to the personality of Elijah the prophet, the **enflamed man of God**. He lived in his service with an enflamed heart. Even in some of his miracles, **fire came down from heaven**, whether to destroy both captains of the fifty and their soldiers (2 Kings 1), or as a sign from God that He has accepted his sacrifice (1 Kings 18:38). With the enflamed heart, he deserved with godly grace for God to send him an **enflamed chariot** with enflamed horses (2 Kings 2:11) to carry him to heaven and participate with the enflamed heavenly hosts, and enjoy the presence of God - the consuming fire.

### **THE FLAME OF THE PASTORAL LOVE**

The priest while he is binding to the High Priest, The Lord of Glory Jesus- carries father-hood towards the whole human race. As **St. John Chrysostom**, has said, “ O’ Priest, you are a father to the whole world”. This is the fatherhood, which is extended from the enflamed godly love, enters the world, so he may see the unbelievers as those in tombs. Then he offers them the Lord Jesus who rose from the dead and joins Him- the risen life. The first main task of a priest is “**resurrecting the dead**”. The one thing, which no created being in heaven or on earth, can accomplish. It is the work of Lord Jesus Himself. The priest is hidden inside the Great Priest, so he may see Him resurrecting the dead, resurrecting the souls of those awaiting the resurrection of the bodies, in the great day of the Lord, so that they may enjoy their eternal glory.

### **CROSSING WITH THE PEOPLE TO HEAVEN**

The priest who has tasted the resurrected life in Jesus Christ, wishes with all his heart to carry the whole world by the Holy Spirit of God to the Holy Father in Jesus Christ. In this, the whole world may become a holy heaven in his eyes. Yet he will not become unhappy if he sees the world has become ashes and dirt, he then offers the Heavenly Savior who is capable with his enflamed Godly love to convert the dust into heaven. Then each believer would hear “ for heaven you are and to heaven you shall return”, after it was said to him “ For dust you are and to dust you shall return.” If a priest comments on a verse from the Bible or points to a church law or recites a saying from the Fathers or tells a saint’s story or a history of the church, then **if he doesn’t draw the hearts of the listeners to heaven, then he has derailed from his true biblical and churchly way.**

I recall, when a believer has said to one of the clergymen after he has served for about five months: “ I would like to confess to you.” Then he added “ I read the Holy Bible, I prayed and served many long years. But your service to me during the last couple of month, I will summarize it in few words, You have lifted up my heart to heaven and I have tasted its pure sweetness, something I haven’t tasted from before!”

### **ENJOYING THE WORK OF THE ENFLAMED HOLY TRINITY**

The priest while having the gates of heaven opened in front of him; sees the bosom of the Father opened for him and carried to Him by the Holy Spirit. God the Logos has paid His Precious Blood as the price. Therefore, the work of the Holy Spirit does not depart from his eyesight. The desire of his heart is to carry everyone in the whole world to enjoy the work of the firing Holy Spirit. Then he/she will recognize the compassionate father hood, the overwhelming gift of Christ, and the partnership of the Holy Spirit.

**Origen** has said, “ The teacher has plenty of servants and preachers who are capable to offer the teachings of Christ. However, very few are capable of entering the hearts of the listeners or to carry the listeners into the heart of Christ.

## **ENJOYING THE EXPERIENCE OF THE REJOICING ANGELIC LIFE**

The experience of enjoying the Holy Trinity in a practical way opens the heart of the priest to the evangelistic life, and then he will experience the good news. The thermometer of his Christianity is the inner joy, which attracts the souls to enjoy the experience of the rejoicing angelic life. Happiness for the priest is to bear witness and preach the Holy Gospel.

As a result of one true loving smile coming from a heavenly heart, the gates of hope were opened to many destroyed souls. But as a result of one priest’s dull face has many souls been deprived from seeing an icon of heaven. Then, there is no astonishment in the saying of Paul the captive when he said “**Rejoice in the Lord always. Again I will say, rejoice!**” (Phil..4:4). Truly St. Paul agonized with every agonizing soul and with each person stumbling in the faith. He said “ Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation?” (2 Cor. 11:29). His face’s radiant smile, a result of Christ’s inner joy was the secret in attracting the souls to touch heaven itself.

I recall one day, one of the servants complained about my sad face when I greeted her. Later on I recalled a meeting I had earlier that day which lasted for many hours with a persistent person who wanted to renounce the faith for family reasons. I later questioned myself, “ If this person is throwing himself into hell, and I should give all my efforts to save him, then why carry this sadness which will result in people losing their inner peace and might also become a stumbling block in the church which is rejoicing in the Lord?”

Let us remember **the words of St. John with the golden mouth; “ The church is an icon of heaven,”** offering with our cheerfulness a true living testimony of heaven which is within us. This is what our Lord of Glory has confirmed with His deeds and words. He said to His disciples “ The kingdom of God is inside of you”. Pilot has written to Herod about Him, that He was always cheerful and never seen laughing. but in certain circumstances was found crying. He also wrote, a person wishes to see His face, but the Jewish leaders were afraid of Him.

## **THE SPIRIT OF THE SPIRITUAL LEADERSHIP**

The work of the priest is to offer his congregation the fruit of the spirit, which is joy mingled with true love. This will encourage him to care for every member of the church. So that **everyone may practice his positive live role in witnessing to the Lord Christ.** By doing this, the priest may become a successful leader, creating the spirit of leadership in every believer, With him knowing how to support everyone in building the church, not having anyone among the congregation feeling worthless or lazy.

Father Bishop Kamel was distinguished with the capability of putting everyone to work according to his capacity. He knew how to advice the child, the elder, the housewife and the youth to work continuously.

I recall as an example; a child came to me complaining about his father and how he had a bad temper, which turned the whole house into hell, which no one can tolerate. How he lost all his friends, his neighbors and even his coworkers. Then, I asked the child

if he prayed for his father to enjoy heaven. I also asked if he tried to fast for the sake of peace to enter his father's heart or if he knelt to the Lord on his behalf.

Finally, I said to him "have an open heart and mind. Become concerned with the salvation of your father." Then the child began to service his father with cheer. For example, he prayed, fasted, and knelt to the Lord on his father's behalf. The father became touched with the love of his son for the Lord and his heart changed, as well as his behavior towards everyone. Then, I realized the importance of directing each person's capability; even if it is for a child who felt defeated.

Towards the end of 1999, I was visiting an elderly man who lived near the church and was unable to go to church. For the reason, that no one picked him up by car. I felt this man suffered from isolation and how he was handicapped unable to contribute, a feeling, which can destroy him. I spoke to him regarding his eternal life and gave him spiritual guidance on how he can contribute to his heavenly account. I said to him "Did you know that the church is in need of people to pray and move the heaven for the salvation of the whole world? Your job is important and a main one. If you consecrate a specific amount of time daily to pray for the clergy, the servants, the deacons and the congregation; then the church will be moved by the work of God with your prayers. The church is in need of elderly people to pray for salvation of everyone in the world. I wish you could write on your door "**the Monastery of brother...**" The spirit of the man rejoiced knowing how important is his role in the church.

## **HOW CAN A PRIEST BECOME A BURNING FIRE?**

The priest symbolizes a piece of fire thrown in the coal, then the Spirit of the Lord enflames many with His firing Godly Love through him. Some clergymen would ask, "how can my heart become enflamed with godly fire, so that I may enflame the hearts of others with me with the same fire?"

1. **The way the priest looks at materialistic things and the world has its influence on how his heart may become enflamed with divine love.** The priest who is enflamed with this fire may look at the world and all its material as a beautiful and beneficent gift from God. He may resemble a child in pre-school. When he hears the footsteps of his mother, immediately he will leave everything. His food, toys, teachers and go running towards the door and hugs his mother who in return carries him and also hugs and kisses him. It is the same for us, we still look at the world with a holy scope; but when we hear the sound of our Christ, we leave everything so that we may meet with the creator of the world. He then carries us on His lap and ascends with us to our heavenly home. What attracts the heart of the priest and his feelings, is **the Christ who came for his sake and for the sake of every single person in the whole world.** Therefore, material maybe placed under his feet and it can not attract his eyes, his thought or his heart.

This holy look at the world and its' material and a true yearning for the Heavenly and dwelling with Him in His eternal heavens. This takes us into **experiencing the practical daily newness** in our depth. The enflamed priest does not live a killing routine and is not occupied by details. However, while he is living an organized life; he enters into a deep relationship with God; living every moment as if he is experiencing something new for the first time which he did not enjoy before

2. **The enjoyment of the continual newness:** when the priest is a relationship with God; the river which has the life giving water .His thirst is quenched and many life giving streams run from his heart. As the Lord Christ has said “ He who believes in me, as the Scripture has said, out of his heart will flow rivers of living water.” (John 7:38). The believers get in touch with him, then they may not find him as a sitting swamp filled with many insects and fungus, but find him participating with his Christ this characteristic as a flowing river with life giving water which waters the inner depth.

The enflamed priest does not grow old even when he turns gray or when he is bed ridden. His enflamed heart remains young with continuous newness by the Holy Spirit of God. He always continues to sing saying, “ Who satisfies your mouth with good things, So that your youth is renewed like the eagle’s” (Ps. 103:5). His heart does not know weakness or the spirit of giving-up but plants the spirit of hope in others. Everyone who sees him; feels like he is seeing him for the first time. Does not grow weary of his words nor feels any sign of famine or dryness.

The priest sings along with St. Paul the apostle saying “ Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.” (2 Cor. 5:17) This praise is sung by his heart at all times and teaches it in a practical way to those around him by his words, his deeds and his facial characteristics. Everyone who sees him realizes that he is not from the world, which implants in the soul a kind of emptiness. He is from the eternal life, which does not know weakness or age.

The priest’s inner new life is portrayed in his words and sermons. All who hear it feels as if he/she is hearing it for the first time and as if he is listening to something new.

3. **The need to learn from others:** For the priest to become a firing burning coal, he must not look at himself as a leader for others. However, **as a believer in need to learn from each individual in the whole world.** The priest has the opportunity to learn a lot from the children, the youth, the men, the women and the elderly. He finds the opportunity to learn the spirit of thanksgiving from the sick, the spirit of patience and endurance from the suffering person, the spirit of generosity and sacrifice from the generous individual. Accordingly, the priest sees a school for learning in every individual in the church. **Bishop Ambrose** has said, “there is no one, which can be found, who is not in need of learning except God himself.” He sees every bishop in need to learn from those around him. The day we do not learn something new, then it is a lost one and destroying to our lives.

It is very dangerous for a priest to think of himself as a teacher to others and that everyone is obligated to obey him and does not feel that he is need to learn from them. Likewise, **St. John Chrysostom** warned himself and his brothers the bishops saying: “**I am amazed at a bishop who will be saved.**”

In addition, **St. John Saba** was afraid from his black garment to pull him away from the spirit of continual learning to one for teaching as if he is better than others are.

4. **Knowing his position in the Church:** For a priest to become an enflamed coal, capable of enflaming others not allowing any circumstances around him to extinguish it; he must know his position in the church.

**First:** “**He is serving the children of his master** and not deserving to wash their feet. This job is for **his master who washes the feet of all humanity.** This is a great honor, which he does not deserve to continue the work of his master: washing the feet with joy, gladness and a rejoicing heart.

The priest in loving his master wishes to be like him, returning the love of his master to his master's children. He wishes to die with Him, so that all may live. His joy is to suffer, while others may rest, taking the back seat so that everyone may be in front of him in glory, even in the eternal life. He wishes to become poor with his master and others may become rich. That he is in need and others are full and overflowing.

The priest does not ask for what is for himself, whether it is materialistic or emotional even the eternal glory; but he asks for what is for his masters the children of his master. He would then say with St. Paul the apostle: "for I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Romans 9:3).

When the apostle Paul says: "you are my crown" (Philippians 4:1), I do not think that he simply means that when they accept his preaching and enjoy the salvation that his crown would be increased as a successful servant. However, I feel what he means is this, when he sees them here and in the eternal life carrying the crown of glory, it is as if he is the one carrying the crown.

Secondly: **he is the one who plants or waters, but God** is the one who gives the increase. (1 Cor. 3:6). The priest is invited to work in the vineyard of the Lord, knowing that he is nothing other than the one who plants or waters. He should not be jealous of the one who waters if he is the planter. Each one does his task according to the gift he has received from God. He should not feel that his gift is less or greater than others, but work with others with the spirit of harmony and symphony. The true worker is God Himself, He who raises the soul and grants it the future life.

The enflamed priest is not destroyed by depression, but at the same time does not fall in pride or become egocentric. He should truly feel that God has granted him the best of what would compliment him for his own growth and the growth of the church of God.

**Thirdly: The priest realizes his role as a representative of the Lord Christ.** What he thinks or says, is in harmony with the thought, words and deeds of Christ. The priest, who is cautious in playing the person of the Christ and His kingdom, carries His icon in his inside him as well as in his actions. Therefore, we are not surprised when we hear

**St. Augustine** used to say to the clergymen as well as the congregation "you are the Christ".

As a representative of Christ, he is not concerned in pleasing the people but to please He who sent him; the lover of all humanity. The priest carries all of humanity in his heart for the sake of Christ, He who is the carrier of all with His overflowing godly care.

Our Christ: who rejoices the hearts has created the human race to spring out of them a rejoicing kingdom. He came to our land so that He may carry us to His heaven as angels who are rejoicing with the Lord. The priest as a representative of Christ, also becomes the source of joy for others. He takes on the likeness of St. Mary whom with her visit to St. Elizabeth, the babe leaped with joy in her womb (St. John the Baptist). With her visit, she converted the womb of St. Elizabeth into a joyful place, in it the babe rejoiced although he was not yet fully complete. Not only did the babe rejoice, but he also planted the spirit of joy in his mother. Likewise is the task of the priest, not only to

rejoice with the Lord Christ who brings joy to all hearts. But also becomes a source of happiness to others and spring from others around them a source of happiness to whom they meet. By this the kingdom of God spreads and continues to spread without ceasing, by spreading the joy of salvation.

**Fourthly: The priest proceeds in the victorious procession under the leadership of the Lord Christ, the victorious over the powers of darkness.** The priest carries with him the spirit of boldness. Therefore he will not be afraid of incidents, people. Sin or the world; but he even dares death saying: “O Death, where is your sting? O Hades, where is your victory?”(1 Cor. 15:55).

When the priest realizes his place in the victorious procession, then he will recognize his potential in the Lord Jesus Christ. Then he will challenge the evil world, the dark kingdom and in return, he plants this spirit in whom he serves. Among the **Clementine Homilies**, the author challenges others saying: I am prepared to present the smallest Christian child and he will challenge the strongest devil. Other father’s church writings carry the evangelical thought, where it challenges with the spirit of victory, the powers of darkness as if it were stepped upon the feet of the believers.

Regretfully, many of the servants direct the eyes of their children on sin and then they become terrified; instead of directing their eyes on the person of our Lord the Christ and raising their hearts to the cross. Also, to enjoy the bosom of the Father and discovering the dwelling of the Holy Spirit within them.

It is a wondrous act for our eyes to divert its concentration from the secret of our power and victory, and our thoughts are occupied in what can destroy our souls. In order for him to become a carrier of an enflamed heart, to bind the teachings of the Gospel, the church sacraments and the Christian virtues. Also, bind himself in his words to God, the consuming fire.

**I recall some practical examples about this:**

I. During some of my meetings with the youth, I asked them: “ **What are your feelings during confession?**” A young girl answered saying: “I feel terrified”. As we continued this conversation, some of them revealed their feeling of being afraid, that the father of confession would change his mind about them or look at them differently. Some were ashamed of themselves. Then I asked them “ What are the feelings of a pride on her wedding day as she is being ushered to her groom and many have cared to beautify her for this unique day. All of them answered: “She must have been rejoicing, for it a day which did not take place before and nor will it happen again”. I answered them and said: “this is how we look at confession. It is not only a list of sins we have committed but also it is a process of preparing the whole person to wear and beautify himself for the wedding. Then he proceeds in the heavenly procession with his eternal groom, the heart of God becomes happy and the heavenly beings congratulate him”.

Even during the moments of confession, it is befitting for me as a priest or as a believer to concentrate with the eyes of my heart on the heavenly wedding and thank God for inviting me to His wedding and accepting me as an eternal holy bride. Still be honest with myself and revealing my weaknesses, so that the heavenly groom may cure them with His Holy Spirit.

As I was visiting a family in Holmdel, NJ and we read the Holy Bible; both spouses requested to confess and they did along follow their son. They then asked their daughter who is about five years old to confess. She started to cry. I then took her in my bosom

and asked her: “Do you know what is confession?” she said “No”. Then I asked her: “Do you love our Lord Jesus?” With great joy she said, “Yes, this is confession, we proclaim that we love our Lord Jesus”, I said. The child then ran to her parents rejoicing and saying “Mom, I have confessed. I love my Father Jesus!” This is how I wanted to reveal to her, that the main point in confession, is loving the Savior who loves all the sinners and gradually as she is confessing her love to him, she will reveal her weaknesses and being assured of her savior’s love.

**Confession in itself is not only analyzing our sins, recording them, and then confessing them, but it is true repentance through it the heart is directed towards the savior by day and night. As much as the soul is enlightened with the love of God as the light of the world, then the believer will realize his weaknesses and his wickedness. He will continue to cry unto God, asking for the work of His Holy Spirit, the giver of forgiveness and holiness.**

Our meeting with our father in confession is the last step in practicing the continuous repentance and confession without ceasing. During work, at home, at the church rites and even during sleep.

With this, the priest may practice repentance and confession with the congregation, so that all may live with the enflamed Godly love.

II. Another example is **fasting**. At the church of St. Mina in Holmdel, NJ, I asked the children:

“Who has created the animals, the birds, the fish, the fruit trees and the vegetables. Then they said “God”. “To whom did He create them? Ofcourse for me. Then why does He ask me to fast from food, then to only eat vegetarian food and He is the one who has created food for my body?

The answer: God in His love has offered you everything for your soul, body, thought and emotional fulfillment. When I see Him coming to live in my heart, I leave all food and drink so that I meet Him. **Then fasting is the flee towards the vision of God and having companionship with Him and not be occupied with the needs of the body.** Moses the prophet has fasted for forty days, saw God, and received the law from Him. Elijah the prophet after fasting for forty days met with God on the same Saini Mountain and spoke with honesty. This is what is to be gained in our fasting. To offer our soul the food it needs which is **seeing God.**

II. Another example is **participating in the wedding ceremony**. The priest participates in it not to please the parents or the couple, but he rejoices with the rejoicing couple and participates in spiritual reverence. Looking towards his day when he himself will be ushered by the angels and the archangels and all the heavenly hosts, as a prepared bride awaiting her heavenly groom. What occupies his mind is preparing his inner man to dress up in the wedding garment, the righteous garment of Christ and beautifying his heart with the enflamed Holy Spirit who forms him to become an icon of the heavenly groom. **In this manner the priest participates with the people in the wedding sacrament and not become weak spiritually. He lifts the hearts of all and enflames them with the Godly love so that all may enjoy the heavenly wedding.**

III. **The look of the priest or the believer to affliction or to martyrdom:** The believer sees the Lord Christ accompanying him along in his tribulation and finds refuge in Him. When the ten treated **St. Ignatius’** soldiers with unkindness. They were labeled as “Lions”; he did worry about them and saw himself attending a spiritual school

under the leadership of the Lord Christ Himself. He wrote in his epistle to the people of Rome : “Their rude treatment to me became a school for me which I learn in it” (F. 5)

**Origen** who his father was martyred. He lived during many persecutions and saw that the Lord Christ Himself is the one who permits this hardship. He is the one who fights through the martyr, He is the one who wins the victory, and then He offers the crown to the martyr. This is how the fathers of the church have seen the person of the Lord of Glory Himself working in them.

IV. Also, **obedience** is another example. The old generation often complains of the new generation and how stubborn it is and disobedient. The new generation usually looks at being obedient as having a weak personality. Therefore, the first word a child learns is usually “no” and the second is “I said no and I mean no”

Instead of blaming the new generation for its disobedience, we should explain to them the true meaning of being obedient to the enflamed God.

One day I asked the children, “ Who is greater? The Lord Christ, St. Mary His mother or St. Joseph? They responded: “Our Lord Christ for sure, He who created everything and everyone.” Then I said to them: St. Luke the evangelist said this about Him “Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart” (Lk. 2:51). Then does this mean that the Lord Christ has become less than they have? . No. Then this means that obedience does not mean that the person obeying is less than the person who asked him to obey is. The Lord Christ obeyed His Father in love even unto death, the death of the cross. Does this mean that He is less than the Father is? No.

When we obey, our personalities do not become less than the personalities of those whom we obey nor weaker than them. **However, we obey so that we may join our Christ in the spirit of obedience. Obedience has its pure and sweet taste so that we may become the icons of the obedient and wondrous One.** Likewise in all our religious discussions with all it’s sides, let no the enflamed God depart from our eyesight, so that we may become a enflamed fire and an icon for the enflamed Word of God.

The heart of the priest may become an enflamed fire, if he knew **how to live a church life as a heavenly life.** Also as a friend to the enflamed heavenly beings, servants of God. Let us pause here for a moment and hear how some priests may ask: How can I manage between my personal family life, church services, preaching and the management part of the church? When a priest’s emotions are torn apart because he feels unable of achieving all of his duties, this is a result of him not knowing that life in Christ is one and once which is not divisible. When the priest is inside his private room enjoying the reading of the Gospel or kneeling before the Lord; he carries in his heart his family and all the people of God and also all of humanity, so that all may worship the lover of all mankind.

The priest in the church during the church service does not see the deacons or the people around Him. Nor does he pray so that people can enjoy with the prayer. But sees himself as if he is standing like Moses, on the mountain talking to God in person **St. Augustine** the wondrous bishop in loving his people. He feels as if there is no one else except him and God and no one or being can keep him away from God.

Likewise, when group worshiping is mingled between personal worshiping between God and the believer, whether he is a priest or a commoner; then he will not feel incapable of organizing his time and his personal worship, his group worship, his duties

for his family and the people of God. **He becomes an enflamed life with the heavenly fire.**

Most of the priests complain of the lack of time, and feeling insufficient in fulfilling their responsibilities. The enflamed priest in every moment of his life sees a Godly blessing is capable of challenging the rule of time. In every breath, we take, our inner depth moves in harmony with the Holy Spirit of God and in it, the **whole period becomes a holy one for the Lord. In addition, not just the current time, but also when it ends the believer is still working with his prayers for the account of God.**

I hope that we can care for every moment of our life, that it may become holy and consecrated for the Lord. Then our whole life becomes holy and we can work with great energy even after we leave the circle of time.

**St. Jerome** says, our life is a group of hours, when one hour is gone it doesn't come back! **St. John the golden mouth** says, what we commit wrong in a couple of seconds may take years to fix. He who cuts his arm off in seconds, all of the time on hand can not fix what took place in those couple of seconds. Let us be careful in using the seconds of our lives, by sinning or by negligence because we can not compensate the lost time.

The priest may become a holy flame, **if he carries with his eyesight the sightings of the enflamed Christ.** Our Christ has offered salvation to the whole world even when the world was in enmity with God. Even His own did not accept Him! He knew that through the cross, He would attract many from all corners of the earth, to enjoy His salvation.

A lot of times depression can destroy our souls and we feel there is no hope for a certain person or any hope for servicing in the world. **St. Augustine** says not to lose hope in a person as long as there is one second left in his life, because if God did not wish for him to be saved then why would He keep him up to this breath?

The promises of God are true. He always has a few holy ones in every generation in the whole world. Therefore, it is not appropriate for hopelessness to destroy the priest. Also he should not implant the spirit of hopelessness in the hearts of his brothers the priests or the ones being served.

It is a dangerous thing for the enemy of all good to extinguish the burning spirit inside the hearts of the servants and instead implant the spirit of hopelessness; then they will think there is no hope of salvation for the world!

When the heart is met with the enflamed heart of God and lives with Him; then it will be converted into a burning fire. However, how can he meet Him? **Our Holy Bible is not only ink on paper and plain words, but it is a proclamation of God, the lover of humanity, He who dwells hidden inside the words.** With the Holy Bible always being open in front of the eyes of the priest, God is transfigured in his heart and he changes him into a holy fire.

The work of the priest is to hide behind the Holy Bible; there he will find his Christ with him. Meeting him and never leaving him; but He will also carry him into the hearts of those he is serving.

## **DO NOT EXTINGUISH THE SPIRIT!**

Our teacher, St. Paul the apostle cries out and warning us saying. "Do not extinguish the Sprit!"

After we have discussed the positive points in enflaming the heart with the Spirit, we also should point quickly to the negative points, which extinguish the Spirit in the life of the priests.

1. **When a priest is occupied with the building of the church, the activities, the meetings and the management of church affairs instead of being occupied with the opened gates of heaven.** When the priest lifts his heart to God asking Him to open his eyes so that he may see the heaven, then he will be able to draw the hearts of the believers with him to heaven.

When the priest practices the heavenly life, then his whole life and what ever he does becomes successful. All wish to listen to him, ask his advice and all the activities of the church become blessed.

The heavenly spiritual way is the way of the cross, which is narrow, that which is necessary to lead us to the eternal glory. However, being occupied with the worldly things is the easy and wide way, which leads to Hades.

2. The concern of the priest with the quantity and not with the how to. What occupied his mind are how many listeners there are in the meetings or having many activities and not carrying every soul to the enjoyment with the work of the Holy Spirit.

3. Understanding in error the false meaning of the “**honor of the priest**”. The honor of the priest is to continue the world of the Lord Christ, which is washing of the feet and sacrificing himself for the sake of every person. He wishes to be last of every one. Honor is not listening to words of praise or to be glorified in the meetings as a leader but to become a daily sacrifice of love for the account of the Lord Christ and all humanity.

**When the priest is occupied with human honor, that will distinguish his godly enflamed heart.**

### **Your enflamed Spirit, enflames my inner depth**

Grant me that I may become like enflamed cherubim or seraphim.

Become a throne to you, to enjoy your presence you who are a consuming fire.

For my inner depth to continuously work, I want to see all humans being transformed into enflamed angels.

That I may see your servants always in your presence.

I see the world has turned into a graveyard

Sin has destroyed the souls, and they became corpses in the tombs.

Who can rise the dead except your enflamed Spirit, the granter of the resurrection?

Your spirit raises a heaven from the tombs,

And from the humans, enflamed heavenly beings

With Your Godly fire, I will not give up at all!

You are the only One who can save the souls!

You are the God of the impossible!

May my heart become inflamed with the fire of Your Spirit, then it may carry each soul to you.

Entering with it to Your Father’s great bosom.

In addition, He can reveal to her the glory, which you have prepared for her.

Preparing her as a holy altar for the Holy Trinity!

Why do I suffer from bitterness and tribulation?

Your enflamed Spirit can convert my inner depth to a rejoice heaven, that I may become an icon of you, you who are the source of joy and happiness.

Implant in my brethren the spirit of Joy

In addition, with Your Spirit, encourage them to become with you and by you a source of joy.

Your enflamed Spirit can create from me an enflamed servant.

The joys of the world could not attract me,

Nor the tribulations of life can destroy me!

I fly to the heaven, to live as an enflamed being.

The whole world with all its material can stand in my way

I will fly until I reach the Godly bosom.

Your enflamed Spirit can renew my youth as an eagle.

Old age has not reached me,

Nor can weakness come near me.

I will live with the spirit of strength, which does not become weak.

In addition, with the Spirit which can not be defeated.

Your enflamed Spirit can grant me the partnership of your humbleness.

I sit at your feet, to learn from each person.

You send me children, so that I may learn from them.

Moreover, through you I will see righteousness in every person.

You will qualify me to wash the feet of you children, O my master.

In addition, that I may practice you work that which I do not deserve to do.

With the fire of Your Spirit, I walk as a representative of you on earth.

All may see in me a live icon of you in my life.

I see you and all will see you in my thoughts, my words and my facial expressions.

I see you in every church rite and spiritual exercise.

You become envisioned in front of my eyes, then I yearn the day on which you will come.

Each breath of my life becomes valuable in your eyes.

Your enflamed Spirit carries me to the inner depth of the Holy Gospel.

I see you appearing behind the letters.

You await me to acquire you and you who yearn to acquire me.

I will no longer become occupied with the facial routines and cover-ups.

I become concerned that all may acquire you, the Savior of the whole world.

Your enflamed Spirit protects me from vainglory.

I will not seek timely glory or human dignity.

However, I will ask for Your glory only, You who yearns to grant me eternal glory.