

toilet of the prison, to give to the quirky sick prisoner, that which he is asking of you, to forbear the snoring of your neighbor, without waking him up, or to patiently hear the insufferable one, who does not stop narrating about his misfortunes. This neighbor of ours, we must help, him who aside from the wounds, he is full probably of audacity and demands, he, in whom the good that we do to him, it is not unlikely that he will see it with suspicion or mockery, if he does not swear at us, on top of it. So we must not limit ourselves to empty talk about love. We must console Christ, in the person of our neighbor, in the person of him who is waiting here and now, for us to be compassionate to him”.

So we could correct the phrase “Christianity is the religion of love” with the words: “the unique source of true love, Christ, elevated the exercise of love to a basic key of his eternal Kingdom.”

Archim. B. L.

SUNDAY, FEBRUARY 11, 2018 JUDGMENT SUNDAY (MEATFARE SUNDAY) *Blaise the Holy Martyr of Sebastia, Theodora the Empress Finding of the relics of Zachariah the Prophet, Father of the Holy Forerunner, George the Serbian*

tone of the week : *Third Tone*

EOTHINON : *Third Orthros Gospel*

EPISTLE READING: *First Letter to the Corinthians 8:8-13; 9:1-2*

GOSPEL READING: *Matthew 25:31-46*

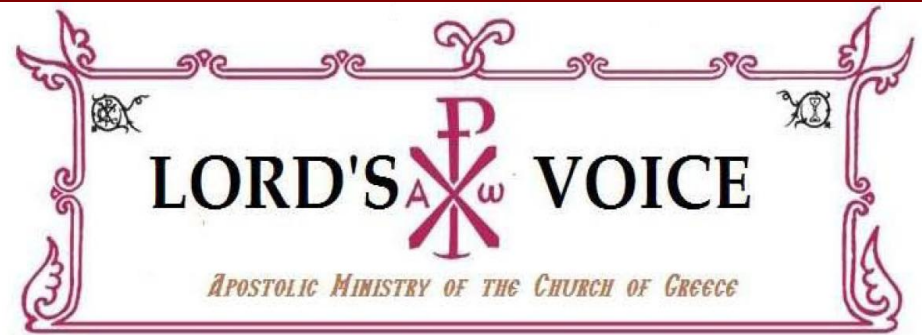
NEXT SUNDAY, FEBRUARY 18, 2018 FAST DAY DAIRY, EGGS, AND FISH ALLOWED FORGIVENESS SUNDAY, *Leo the Great, Pope of Rome, Agapetus the Confessor, Bishop of Sinai, Flavian the Confessor, Patriarch of Constantinople*

EPISTLE READING: *St. Paul's Letter to Romans 13:11-14;14:1-4*

GOSPEL READING: *Matthew 6:14-21*

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66TH YEAR

FEBRUARY 11 2018

PAMPHLET # 6 (3376)

THE MOST PHILANTHROPIC JUDGEMENT

Is often said that Christianity is the religion of love. The teaching, however, of Christ, has no relationship with a vague talk about love. In today's Gospel of the Judgment, Christ speaks very specifically about what the goal of love is and how He understands love.

The goal of love

For Christ, the exercise of love does not simply have the goal of social justice or the organization of philanthropic programs. It is not limited to the lessening of hunger, of poverty, of pain or of the loneliness of people.

The purpose of love is for man to make room for Christ to come to be enthroned in his heart. The exercise of love has the purpose of making us partakers of the Kingdom of the one true God. Of a very specific God, Who - being the source of true love - adopted human flesh and entered into human history, in order to grant us, with the Cross, the Resurrection and his Ascension, his Kingdom prepared for us “from the foundation of the world”. This is participation in the Kingdom, which begins here and now, with our embodiment in his Church, and which is not

THE GOSPEL ACCORDING TO MATTHEW 25:31-46

The Lord said, "When the Son of man comes in his glory and all the holy angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the king will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' And they will go away into eternal punishment, but the righteous into eternal life."

characterized simply by the absence "of pain, of sadness and of sighing" but is lived as "vast delight of those who ceaselessly see the ineffable beauty of his Face".

Basil the Great says that this indescribable glory, not only those who are sly and envious, the fornicators, the liars and in general whoever mistreated someone, but also those who

neglected to cultivate god-making love, will be deprived of. Such a negligence suffices to number man among the "goats" and to throw him into the "outer darkness", far from the light of the love of God. Consequently, God does not place any one in hell, but the person goes on his own, when – due to his refusal to love his fellow man – he rejects God in the end, and opens the door to the man-hating devil.

The manner of love

Equally very specifically, Christ speaks about how he understands love. It startles even those who are entering into his Kingdom, when he says that he would want to see in the persons of those, to whom they are offering their love, Him, Himself. This shocking identification of the God-man Christ with the hungry, thirsty, naked, sick, imprisoned person, and in general every needy person, gives to the exercise of love, on our part, saving and eternal dimensions, and naturally distinguishes it from every other worldly philanthropy or altruism.

Furthermore, Christ gives value even to the slightest and most inexpensive offering of love, as is the simple visiting to a sick or imprisoned person. Look, says Saint John Chrysostom, how light are the things he asks for: he did not say, you came and took me out of prison nor did he say, I was sick and you made me well. But simply, you came and visited me. Unfortunately however, even these light things, often, our indolence and egocentrism, makes them heavy and unliftable. And we try to soothe ourselves only with gossip concerning love and offering.

Love "here and now"

A bright personality of the contemporary Romanian Church, the former Jewish anti-state and later monk, Nicholas Staikheart, writes that in prison he discovered the true love in Christ: "it is easy for you to want, in general, the good of humanity and to be speaking about the justice of the working class. The difficult thing is to transport your paralyzed fellow prisoner to the