

it, will grab it, without her wanting it . So at that moment, what will all the goods which she had gathered benefit her? Who will reap them?

When in 306 B.C. Demetrios the Besieger occupied Megara and pillaged it, wanting to show that he is a cultivated person, he was interested in the fate of the Megarian philosopher Stilpon. When his soldiers found the elderly philosopher, Demetrios greeted him with respect and asked him, if they perchance grabbed any of his things? Then Stilpon, with some irony answered him: "I did not see anyone carrying my things. My own estate is such that no one is able to grab it from me, because I have it hidden inside me. For a war is not able to make spoils of virtue".

Obviously many "sitting in the shadow" before Christ – and naturally even after Christ non Christians – were much brighter than the foolish rich man of the parable. However, Christ did not come to teach us a cloudy morality and virtuous speech, and furthermore with the threat of death. He came to "witness to the truth". And the truth is that He is the life and the joy of the world. And the freedom, on our part, and the handling according to His own will of all His gifts, results from here and now, that we share with Him the inexhaustible and undetractable "wealth of the glory of His inheritance among the saints"

Archim. B. L

SUNDAY, NOVEMBER 18, 2018 9TH SUNDAY OF LUKE

Plato the Great Martyr of Ancyra , Holy Martyr Romanos , Zaccheus the Deacon, Holy New Martyr Anastasius of Paramythia, Holy Martyr Romanus, Anastasios the New Martyr

TONE OF THE WEEK : Grave Tone

EOTHINON : Second Orthros Gospel

EPISTLE READING: *Ephesians 4:1-7*

GOSPEL READING: *Luke 12: 16-21*

NEXT SUNDAY, SUNDAY, NOVEMBER 25, 2018 *13th Sunday of Luke , Apodosis of the Presentation of the Theotokos into the Temple , Catherine the Great Martyr of Alexandria, Mercurius the Great Martyr of Caesarea in Cappadocia*

EPISTLE READING: *Galatians 3:23-29; 4:1-5*

GOSPEL READING: *Luke 18: 18-27*



66TH YEAR NOVEMBER 18 2018 PAMPHLET #46 (3416)

THE GOD FIGHTING FOOLISHNESS

A few years ago, England's buses had been "decorated" with a slogan that probably, the greatest theoretician of contemporary atheism, Richard Dawkins, had patronized. The slogan was saying: "God very likely does not exist. Consequently stop worrying and enjoy your life". If Dawkins had carefully read today's parable, he would've ascertained that God is the only One who is truly interested in us enjoying our life. And furthermore, not only here, but also after here.

Do the rich people have anxiety also?

It is obvious that for this reason, Christ characterized the rich fellow of the parable "foolish". Essentially He wanted to tell him: You, who are so capable in "administrating businesses", you're not allowed to see things so myopically. You ought to be handling your belongings, seeing so far, that you rejoice over your life not only "for many years", but also after your biological death. You, however, don't seem to be having a good time now either, since "strongly pained and suffering", according to Saint Cyril, very anxiously repeating the phrase "what should I do?" A phrase, which befits poor people, more than rich people like you.

THE GOSPEL ACCORDING TO (LUKE 12:16-21)

The Lord said this parable: "The land of a rich man brought forth plentifully; and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, 'Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.' But God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?' So is he who lays up treasure for himself, and is not rich toward God." As he said these things, he cried out: "He who has ears to hear, let him hear."

You could have very much more easily and more effectively made space in your storage bins, emptying the old fruits into "the bellies of the indigent" and simultaneously "storing up treasures in heaven".

"And even if", continues Saint Cyril, "you secured the fruits in your new storage bins. The "many years", however, from where will you secure them? "Is this not your making? Is this not your good?" And Saint James the Brother of God scolds him: "don't you know that our life "is steam which appears for a little, while afterwards, it disappears"? Consequently before doing anything whatsoever, you ought to say: "if the Lord wills and we live" (James 4:13). On the contrary, you ignoring God, proclaim, according to Saint Theophylactos: "I do not want anyone as a communicant. I do not want to share them with anyone. They are mine. They're not God's. So I will enjoy it on my own. I will not take on God in the enjoyment of these. Nor do I want to share them with God".

"A mind which has departed from God"

So behold, how the foolishness of possession-loving and avarice, sooner or later leads to luciferian apostasy from God. The rich fellow concludes, seeing God, like the wretched Dawkins, as a threat for his supposed "happiness" and as a "challenger" of his supposed "goods". Consequently, greed is something worse than "idolatry", as the Apostle Paul calls it, since it is able to cultivate in the greedy person, a god-fighting disposition, leading him to the blasphemous cry: "leave from me. I don't want to know Your will.... What will I gain, if I invoke You and pray to You?" (Job 21:14).

"O, the senselessness" Basil the Great justifiably breaks out. The unique "gain" for the rich fellow, is that he have to eat, to drink, and for his soul to rejoice for many years. Can the soul be satiated with material goods? "Only if your soul were a pig's", the divine preacher of Caesarea continues with unheard of sharpness, "only then would you be promising it such a supposedly good life. Are you're so beast-like to be feeding it with foods of the flesh, and whatever the bathroom receives, referring these to it?"

The demand of the tax collectors or handing over to God the Word?

In the end, the "many years", which the rich man was waiting to live, were not even one day. The same night, some "fearsome angels, like merciless tax collectors" would be going to "demand" his soul. Saint Theophylactos says, "the righteous person's soul is not demanded, but he himself hands it over to God, rejoicing and being glad. Whereas the sinner, who has made his soul end up mere flesh, he has made it difficult to break off from the body. So for this reason also, they who will come to take