

That is why the Lord says that the beneficence, the charity we offer to our fellow human beings, in the end, are referred and offered to Him (Matthew 25:40). Moreover, he urges each believer to be vigilant, so that the virtue of charity, not be distorted because of egotism; "Be careful to not do your charity before people to be seen by them; otherwise, you have no wages from your Father in the heavens" (Matthew 6:1).

In conclusion, let us remind that as the sacred Chrysostom points out, charity is an art. An art, superior to all others, which has its workshop in heaven, and as its teacher does not have a human, but God himself, i.e. Love, Philanthropy, Truth.

Archim. N.K

SUNDAY, NOVEMBER 12, 2023 8TH SUNDAY OF LUKE, *John the Merciful, Patriarch of Alexandria , Nilus the Ascetic of Sinai, Leondos Styppi, Patriarch of Constantinople,, Martin, Bishop of Tours*

EPISTLE READING : *St. Paul's 2nd Letter to Corinthians 9:6-11*

GOSPEL READING : *Luke 10:25-37*

TONE OF THE WEEK : *Plagal Second Tone*

ETHINON : *First Eothinon*

SUNDAY, NOVEMBER 19, 2023 9TH SUNDAY OF LUKE,

Obadiah the Prophet , Martyr Barlaam of Caesarea , Martyr Heliodorus ,Anthimos, Thallalaeos, Christopher, Euphemia & her children, the Martyrs

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

GOSPEL READING : *Luke 12:16-21*



71ST YEAR NOVEMBER 12 2023

PAMPHLET # 46 (3676)

THE WAY OF CHARITY

The present epistle passage refers to a very important theme of church life: to that of loving one's brothers, of loving one another, which is expressed as offering goods to those in need, as support and assistance to fellow human beings. The virtue of charity is extolled both in the Holy Scripture and in the writings of godbearing Fathers, since the person who shows mercy, resembles God, Who constantly has compassion, has mercy and loves.

About the historical context within which the passage is included, we spoke in a relevant article of the "Voice of the Lord", of October 8th. In the present article we will focus our attention on charity itself, as an act which is dictated by our struggle to diligently live the Gospel of Christ.

An offering from the heart

The Apostle Paul points out that God loves the one who offers his poor brother, cheerfully, with pleasure. That is, granting any form of help, material or

EPISTLE ST. PAUL'S LETTER TO CORINTHIANS 9:6-11

Brethren, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. As it is written, "He scatters abroad, he gives to the poor; his righteousness endures for ever." He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. You will be enriched in every way for great generosity, which through us will produce thanksgiving to God.

spiritual, must come from a person's heart, from the wealth of his spiritual and emotional world, without distress or coercion. Therefore, the Apostle does not fail to remind us that just as he who sows sparingly will reap a small harvest, while he who sows generously, will have an abundant harvest, in a similar manner way, the person, who imitates God's love and charity, will have rich spiritual fruition, sanctification and God's grace in his life, while the frugal one, will have spiritual poverty and fruitlessness.

These apostolic instructions spring from the life itself and experience of the Church, since we believers participate in the life of Christ and we commune of His Holy Body and Blood, so that we may be filled with the grace of the Holy Spirit and the presence of God and

Father of Lights. This feeling, that we are members of the same Body with Christ as the head, obliges us to bear with each other's burdens, if we want to fully apply the law of Christ, to bear with one another in love, to rejoice with those who are rejoicing, to share in our neighbor's sorrow and pain.

Because in the Church, one should not live exclusively for himself, but to live together with Christ and his brothers "with all the saints" (Eph. 3:18) the life of Christ, Who, even though He was God he had all the wealth of His divinity, He became poor with His incarnation, so that we might become rich (2 Cor. 8:9).

Charity, a means of reference to God

By practicing the evangelical virtues, the believer becomes a colleague of God in the work of salvation, of redemption, of his union with God.

Of course, here too, a certain danger lurks that threatens the spiritual life. When charity, piety, prayer, and fasting are seen as values in and of themselves, and not as means of referring to God, then these elements are easily objectified and create some sufficiency that often leads to hypocrisy and self-promotion. In other words, religious virtues are good and contain values, not when they are cultivated in and of themselves, but when they are placed in the perspective of man's reference to God.