



61st Year

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WORKS WHICH BENEFIT AND WORKS WHICH HARM

The Lord, although the Jews accused Him of teaching and working miracles even on the day of the Sabbath, in other words, a day of holiday, would say with firmness: "My father is working up till now, and I am working" (Jn. 5: 17). And this in order to teach us that work, when it is beneficial and necessary for man, especially when it concerns his salvation, is blessed always by God. So for this reason also, Christ never remained idle. Because He constantly provides and works the salvation of the world.

The apostle Paul furthermore stresses that whoever works for good, honor and glory await him (Rom. 2:10), both from men, while much more so from God. He himself, in order to secure his survival "worked with his own hands", in other words, with manual labor (1 Cor. 4: 12). So as to not burden anyone (1 Thess. 2:9), but also in order to show that honest work is sacred.

The works which benefit

Work is a social good because it preserves social groups, inspires them in development and progress, develops works of social benefit and advances civilization. Alongside, however, it also is a spiritual good because it advances knowledge, widens perception and grants man to approach the values of this life, but also the ones beyond the tomb, of eternal life. When our Christ says "it is necessary for me to work the works of my Father" (Jn. 9:3), He means the works of men's salvation.

So for this reason there are works of life and of development which concern the present and works of life and salvation which address the spiritual world of men. Both contribute to the formulation of his personality, so that he lives here with dignity and simultaneously cultivates within him the experience of eternity.

The apostle mentions that Christ is and is understood as High Priest "of the future goods". Not because He excludes the present goods, but because He prepares man in the Church for the eternal goods. And He teaches him so that his every action, his every work aims and tends to his eternal destination, "so as to not accept the grace of God in vain" (2 Cor. 6:1). In order for our works

to not remain vain, they must be correlated with the grace of God, be works of grace and blessing and look to the expectation of eternal life.

The works which harm

Idleness, which is the mother of every evil, not only creates social poverty and wretchedness, but also leads to illegal works, works of sin. Works which deaden the vivacity of man, and his soul's world. They are the "dead works", as the Apostle calls them, which take away the sap of life and of grace from within man. Works which have their root in disbelief and project an atheistic world. Such are: 1) the works of greed and of squandering, which mistreat the weaker people and lead to individual idolatry. 2) works "whose God is the belly", unbridled amusements which lead also to lewd actions. 3) works of hate and of impiety which lead to crime, to clashes, to wars. Works which take man away not only from human justice but also from God's mercy. Man was made in order to enjoy the gift of life which the Creator granted him, in order to also enjoy the gift of eternal life which He prepared for the righteous ones. The apostle Paul clearly writes it: Christ "entered in (with His sacrifice on the cross as High Priest), once and for all in the holies, having found (for people) an eternal ransom". He secured forever eternal salvation to people with His crucifactory sacrifice.

Blood which saves and blood which condemns

Whatever opposes the divine work of man's salvation is a work of the devil. Because many of us forget God in their life and work wickedness, with various excuses. They create in the sand of vanity and not on the foundation which is our Lord Jesus Christ. He "through his own Blood" worked our salvation. Many of us however, in our age, become bloody in order to sin and not in order to be saved. They spend material and energy of soul, in order to sink more into their impassy selections. They sacrifice estates and souls on the altar of perdition.

If we separate the world from God, the result will be confusion, disturbance, uncertainty and perdition for the human race. If we have the faith and prudence to closely keep the world associated with the God of truth, then "the universe shall be filled with goodness", in other words, our every action, our work, our every effort will be blessed, will be utilized and will increase for the good of all people and of all creation.

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