

life. The stressing of consumerism, of the luxurious life and of every type of misappropriation, try to make man forget. Till when however will we delay the habitation in the tombs with make up?

Only Christ, the only victor of death in History and the ever living model for us, gives meaning both to death and to History. Living with Him, in other words, in His body which is the Church, we live the last things and the unknown moment of our end does not scare us. Knowing that it is Christ, Love, that will close the ages, that which will say the last word, we are engraced with persistent prayer, we struggle to do whatever is humanly possible for our fellow man as being rich in God and patiently, as well as joyously, we await our refreshing repose.

Archim. E. T.

**SUNDAY, NOVEMBER 23, 2014 9TH SUNDAY OF LUKE**, Amphilochius, Bishop of Iconium, Gregory, Bishop of Agrigentum, Ischyron, Bishop of Egypt, Afterfeast of the Entry of the Theotokos into the Temple

**TONE OF THE WEEK: Grave Tone, Eothinon Second Eothinon**

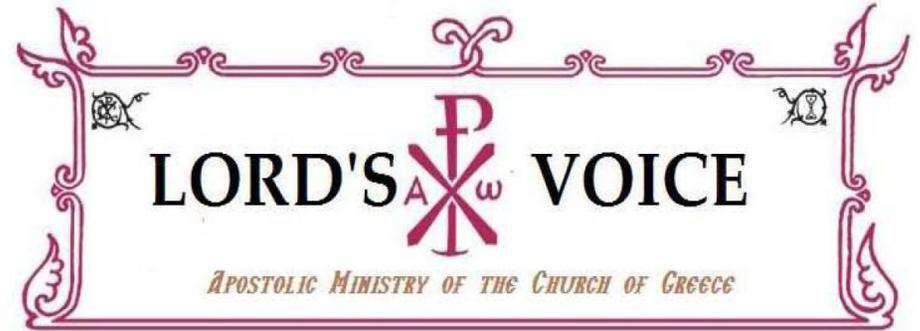
**EPISTLE St. Paul's Letter to the Ephesians 2:14-22**

**GOSPEL Luke 12:16-21**

**NEXT SUNDAY, NOVEMBER 30, 2014**, Andrew the first called Apostle, Froumentios, Archbishop of Abyssina

**EPISTLE St. Paul's First Letter to the Corinthians 4:9-16**

**GOSPEL John 1:35-52**



62<sup>nd</sup> Year

November 23, 2014

Pamphlet #47 (3208)

## THE TRULY WEALTHY PERSON

Today's gospel passage refers to the foolish rich man, beloved brethren. Foolish, theologically, is he who does not have breaks in his mind, it is he who believes that God does not exist, consequently everything is allowed for him, according to the great Dostoyevsky. Holy Scripture stresses it clearly in the 13<sup>th</sup> Psalm: "The fool said in his heart, there is no God does" (vs. 1).

Thus also in today's Gospel we see a man, "calculating without the guestmaster", as we say in daily life. We see a greedy man, who cannot rejoice with all that God abundantly richly gives him. On the contrary, he is anxious for the overproduction and thinks of where he will find room to store the excess! He plans to tear down the already existing storage rooms and to construct other, bigger ones. Then, he believes, he will rest, he will be comforted with the so many goods which he will have secured for himself.

However that night he would be leaving from life and he didn't know it. "To whom will all that you prepared with your mind remain and you based furthermore your happiness on these? Who will be the inheritor?", God asks him. And the passage closes with the words of Christ that that's what happens to him who stores up treasures thinking only of his own self and he doesn't strive to become wealthy in God.

## 9TH SUNDAY OF LUKE

### THE GOSPEL OF 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."

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### The sickness of avarice

The greedy person, brethren, is an unhappy person. He has taken Christ and love for man out of his heart, and has put money, reputation, glory in. No matter how many things he achieves, he is not happy.

If however, one takes Christ out of his heart, then it will fill with other things and these will be idols. So for this reason also, the Apostle Paul says that greed is idolatry (Col. 3:5). Anxiety is a condition where trust in divine Providence doesn't exist. A condition of loneliness. A living relationship with God, with one's neighbor, as well as a real relationship, a healthy relationship with himself is missing, which also depends on the two previous ones.

The greedy foolish rich person is uncharitable, uncompassionate, argumentative, avaricious, a flesh worshiper, loving to rule, prideful. He becomes an object of a violent attack and humiliation from all the above passions and its branches and obviously he is not able to see it: when I have many things to give

also to those who have need. The homes and the stomachs of the poor people then become the storage rooms which will receive the surplus. Thus the person is delivered from the anxiety and he becomes wealthy in God.

### Becoming wealth in a godly way

A person becomes wealthy spiritually, when he obtains the grace of the Holy Spirit. When he goes to liturgy, prays, confesses, repents, communes, when, in other words, he is living the event of the Church. His aim is to obtain the gifts of the Holy Spirit, as Saint Seraphim of Sarov says. The results of the Holy Spirit's presence in man's heart is precisely these things which the Apostle Paul describes: joy, peace, longsuffering, goodness, kindness, faith, meekness, temperance (Gal. 5:22), whatever, in other words, does not exist in the heart of the foolish rich man. The rich person in a godly way rejoices to be giving, to be loving, to be praying, to be temperant, to be meek and all these gifts, he deposits in the hearts of the other people, of the whatsoever other people, independent of race, language, and religion. He knows that he is depositing them in Christ and He is distributing them. The more he deposits, all the more is returned to him in order for him to deposit them anew. And the joy has no end. From a heart which functions thus, the blessed, godly work, the work for Christ and not for us, arises.

### The unknown time of death

The rich fellow of the Gospel, was not interested in death. Choked in his material prosperity, he was ignorant of, or was doing everything to ignore the only certain thing, which is his death and the uncertainty of its oncoming.

But also our age does everything to "exorcise" both the certainty of the event, as also the uncertainty of its entrance in our