

**MISSIONARY SEMINAR**  
**Office of External Mission**

**of the Apostolic Ministry of the Church of Greece**

The Seminar will start out on Saturday, October 22 of the present year. It is open and without presuppositions for whoever is interested to attend it.

The following lessons are taught:

- Contemporary Mission \* Canon Law of Mission \* Sociology of the Third World \* Theology of Mission \* Third World Sociology
- \* Missionary Haghiology \* Elements of Tropical Disease \* African Ethnology \* Missionary Practice and Methodology.

**Information at the telephone numbers: (210)-727-2315 - 316 - 313.**

The Office of External Missions strives furthermore for the following:

- Spreading the word of God, particularly in the countries of Africa and of the Asia.
- Monthly paying of the salaries of indigenous clergymen.
- Monthly grants to clergymen and lay people from Greece who are working as missionaries in Africa and Asia.
- "All the Nations": Tri-monthly missionary magazine.
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**SUNDAY, OCTOBER 8, 2017 3RD SUNDAY OF LUKE**, *Pelagia the Righteous, Pelagia the Virgin-martyr of Antioch, Taisia the Harlot of Egypt, Phillip, Bishop of Gortyna*

**TONE OF THE WEEK** : *First Tone*

**EOTHINON** *Seventh Orthros Gospel*

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

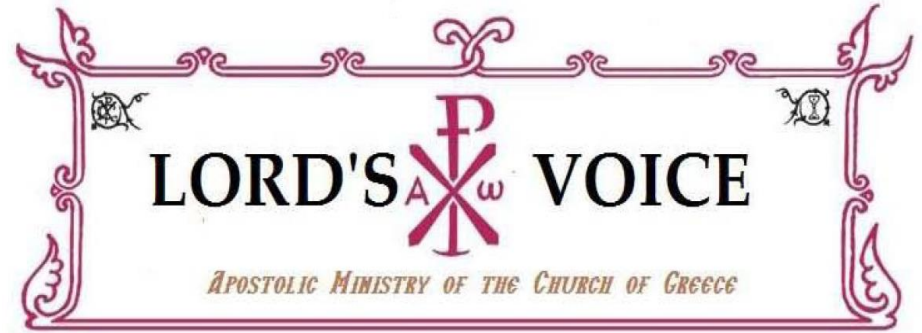
**GOSPEL READING**: *Luke 7:11-16*

**NEXT SUNDAY, OCTOBER 15, 2017 SUNDAY OF THE 7TH**

**ECUMENICAL COUNCIL**, *Lucian the Martyr of Antioch, Savinos the Bishop of Catania, Barsus the Confessor, Euthymios the New Martyr.*

**EPISTLE READING**: *St. Paul's Letter toto Titus 3:8-15*

**GOSPEL READING**: *Luke 8:5-15*



**65<sup>TH</sup> YEAR**

**OCTOBER 8 2017**

**PAMPHLET # 41 (3358)**

**THE VIRTUE OF CHARITY AND ITS PRESUPPOSITIONS**

Addressing the Corinthians, the Apostle Paul, beloved brethren, touches a basic topic, charity. Due to the collection of gifts for the needy Church of Jerusalem and the generous attitude of the Church of Macedonia, toward this so important manner, but also the very eager response of the Corinthians, even from their deprivation, Paul enters into the core –we would say – of exercising this virtue, speaking about its presuppositions and manner.

**Christ is our model**

He became poor to make us wealthy. "He emptied" from his glory, putting on the poor human form, through which He became known to us, for us to also come to know His wealth. He made up for our deficiencies. He healed our wounds, being mortally wounded Himself. Then He resurrected and through His resurrectional light we all became wealthy.

By analogy we ought to resemble Him. To give charity with all our heart to our brethren who are deprived, not being coerced in soul and with this our disposition. We should not even wait for them to tell us that they have need. We should not wait for the recompense, and furthermore it is more important for us to contribute from our deprivation, then from the extra, as Christ Himself commented about the two pence of the widow, which was her whole life, which exceeded in value the other charities. Furthermore, God strives in ways that He knows, "based on his own mathematics", allow us to say, for our extra

## ST. PAUL'S SECOND LETTER TO THE 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

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sometimes to make up for the lack of the others, and at other times, for their own extra to make up for our own lack. Furthermore in a way so that "he also who gathered a lot does not have extra, and he who gathered a little, does not have a deficiency". Thus a blessed and godly understood equality comes about.

Christ in His omniscience becomes whatever each one of us needs. And the Christian, by grace, becomes, if he leaves himself completely to the will of the heavenly Father, whatever his neighbor needs, because, enlightened by the grace of the Holy Spirit, he is all mind and all light, the light of Christ and in this light, having transfigured his passions, he understands both all people and their needs. Outside of this light, everything is incomprehensible.

### **The Church gives us the manner**

In the Church, "we the many, are one bread" because this is the Church's way of life. We offer our own self to God and He blesses us and offers back a hundredfold, not in the spirit of "give and take", but in an upsurge of love.

The ecclesiastical person cannot rest, when he knows that his fellow man is suffering and grieved, either materially, or spiritually. The spiritual, in other words, the ecclesiastical person cannot "be scandalized" when the tray is being passed around in the Divine Liturgy, in order to cover the needs of the ecclesiastical body. The passing of the tray is a very

deep ecclesiastical action, a liturgical action, which is based on the ancient Christian age, and only he who is private in his religion does not perceive it as such, something very easy today, in an age which praises\* appearances. He is bothered and "gets frustrated" supposedly, because probably his worldly religious nirvana is being scorned by the "noise". The comments are superfluous!

At the opposite pole naturally of such a sick Nestorian and Monophysite more precisely viewing, our saints lived. Thus we also, "carrying one another's burdens" are called to be and to live. Because whoever lives thus "fulfills the law of God", he lives as a God by grace and consoles those in need.

Furthermore saint Chrysostom, based on the resurrection of Saint Tabitha the charitable, by the Apostle Peter, says very beautifully that the power of charity is so great, that it even resurrects the dead. Mainly our own dead self, we would say.

### **Spiritual charity**

Charity is material sometimes, and some other times spiritual. Even though we are not able to distinguish precisely the material from the spiritual, because there is no spiritual activity, which does not have an effect on the material world, just as there is no material activity, without spiritual parameters, furthermore we people also are psychosomatic, nevertheless there is also the spiritual - so-called - charity (not directly material), as then when a person prays intensely for his fellow man, with much fervor, even to the detriment of his sleep.

The interest for the neighbor - image of God, aflames then the insides of the charitable person, like an immaterial fire, and his heart spreads out to the vast field of love in Christ, in which he houses all those who have need. We may remember here that monk of the Gerontikon, who felt so much compassion for a possessed man, that he asked God for the demon to enter inside himself and to deliver the unfortunate possessed man, promising God, that he would multiply the toil of his ascetic hardship, until he himself would be delivered from the demon. God, seeing the monk's love for his fellow man, allowed the sick man to be delivered, for the monk to be temporarily possessed, and finally to be delivered himself through intense askesis. This is, my brethren, love as firm as death.

Archim. E. T.