

**GIVE TO THE PEOPLE YOU LOVE
THEOLOGICAL BOOKS OF APOSTOLIC MINISTRY**

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SUNDAY, OCTOBER 04 2020, 2ND SUNDAY OF LUKE *Hierotheus, Bishop of Athens, Domnina the Martyr and her daughters, John the Hermit*

TONE OF THE WEEK : *Plagal Fourth Tone*

EOTHINON : *Sixth Eothinon*

EPISTLE READING : *St. Paul's Second Letter to the Corinthians 6:16-18*

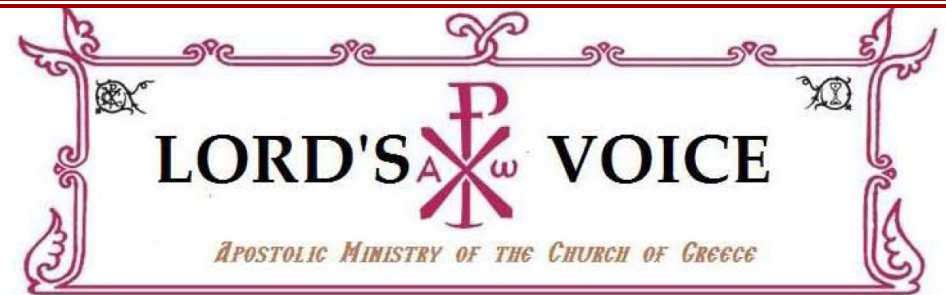
GOSPEL READING : *Luke 5:1-11*

SUNDAY, OCTOBER 11 2020, SUNDAY OF THE 7TH

ECUMENICAL COUNCIL, *Philip the Apostle of the 70, one of the 7 Deacons, Theophanes the Confessor, Bishop of Nicaea, Holy Martyrs Zenais and Philonilla, Nectarios, Arsakios, Sisinius and Philotheos Kokkinos, Patriarchs of Constantinople, Ethelburga, Abbess of Barking, Kenneth*

EPISTLE READING : *St. Paul's Letter to Titus 3:8-15 1*

GOSPEL READING : *Luke 8:5-15*



68TH YEAR OCTOBER 04 2020 PAMPHLET # 40 (3514)

DO I LOVE ONLY THOSE WHO LOVE ME

Why do we people have the tendency to love only those who love us? Christ mentions that "the sinners love those who love them" and he seeks from the Christians "to love their enemies", defeating the tendency which man has developed in him, for his benefit and advantage (Luke 6:32 and 35). And He mentions that whoever defeats the interest and the benefit, will receive grace, and blessing from God.

Love only for those who love us, is a sign of man's departure from the relationship with God. And the overturning of this attitude is not easy. Man is not taught easily from examples. Having departed from God and the relationship with Him, he is usually eagerly to love and accept those who love him, those who respond to his desires. Those who are identified with his advantages. He has a difficulty loving whoever does not see him, as he himself would want, how much more so, his enemies. And the signs of this weakness are anger, refusing to forgive, and desiring revenge.

Love and humility

Civilization without God, considers the recompense of love only to those who love us as natural. Revenge is put up with, sometimes even justified, as well. So, for this reason, in many parts of the world, the death sentence for grave crimes is allowed, for example. Love, however, means understanding of the sin, in which, those mistreating

THE SUNDAY GOSPEL (LUKE 6:16-18)

The Lord said, "As you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful."

us, are found in. Simultaneously, love means understanding that we often also are the sub-causes for the enmity of others. Not only for the reason that probably with our attitude we gave them a difficult time, or we let our life clash with them, but also because our injustice and enmity show our true measures. It keeps us humble. It makes us realize that no matter how much we try, we are not able to always have the others pleased. That the others are not as we want them to be. That we are not as the others want us to be. And this is the cause for us to remain humble. Let us not forget, furthermore, that there also is the devil's envy, as also the wickedness that human characters have chosen, as their attitude of life, which cannot be changed by us. Sometimes the advantages are so strong, but they demand our crushing, merely because our presence bothers them.

"For those who are hating us"

The Church, in the Midnight Service and in the Service of the Compline, in other words, in the first and last service of each day, sends forth a petition: "for those who are hating and loving us" Simultaneously, it has prevailed in the Divine Liturgy, a little before the Great Entrance, a priest comes out in the Royal Gate and turns to

the believers. bowing and saying "may God forgive those who hate and mistreat us". But also before Divine Communion, the Church asks for peace for each Christian, as also that he draw near to commune of the Immaculate Mysteries, after he is reconciled with them who saddened him, "with the fear of God, with faith and love". All these references are not by chance. They comprise an invitation for each Christian to remember the words of Christ in the Gospel and to turn to himself, seeking the help of faith for him to change.

Christ, our model

The God-man, our Lord, is a typos for the Christian. He adopted human nature, to show us that communion with God is possible, the changing of our heart and of our life, is possible. Because Christ forgave His crucifiers, as also all people, for their sins. And not only those before His coming, or those who coexisted with Him. Christ forgave, a priori, all people, of all ages. Because however, each person has his freedom as a characteristic and gift from God, it depends on him if he will activate God's forgiveness. The movement that man needs to make includes the Lord's prayer: "forgive us our trespasses, as we forgive those who trespass against us".

In our age, we separate people into our own, and the foreigners. We create enemies, to justify our existence, our personality, our ideological enlistment. The Church, without denying the difference of people, will not cease seeking the implementation of Christ's words, in other words, love also for the enemies, whether this is expressed with forgiveness, or with our prayer for them, or with the understanding of their difficulties and the humility of our own self. No matter how difficult to traverse this path is, it is truly Christocentric and Christ-imitating. And simultaneously, a path of eternal life and communion with God. The path of genuine humaneness, which passes through faith.