

not the wealth itself. On the contrary, it is the management of wealth, as is also the attitude towards poverty and every other situation, that which can justify or destroy man. In other words, wealth becomes a noose for man, when it becomes an obstacle and a roadblock on the way to the Kingdom of God.

The disease, from which the rich man in the parable suffered, exists in every era and in every society. So, let's not think that we are not in danger of being attacked by it, because perhaps we are not rich. Whenever in our daily life we act like him, on a small or large scale, when we neglect our neighbor, when we tolerate injustice, in general when we proceed as if there are no other people in the world, we become unfortunately similar to him. Let us be very careful, brethren, not to succumb to this sin

Archim. A. A

SUNDAY, OCTOBER 30, 2022 5TH SUNDAY OF LUKE ,

The Holy martyrs Zenobius and His Sister Zenobia, Cleopas and Artemas of the 70 Apostles , Patriarch of Constantinople

EPISTLE READING: *St. Paul's 2nd Letter to Corinthians 11:39- 12:9*

GOSPEL READING: *Luke 16:19-31*

TONE OF THE WEEK : *Third Tone*

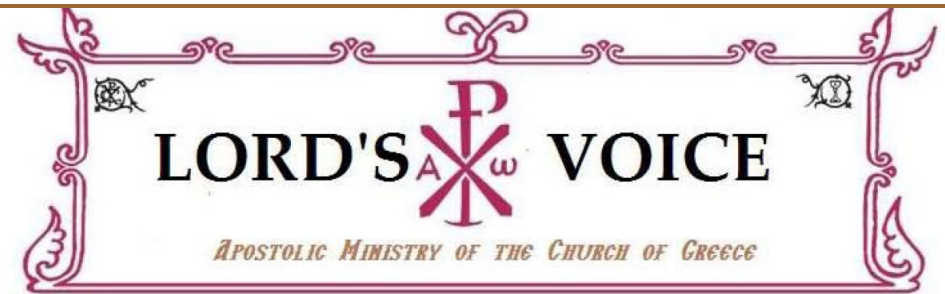
EOTHINON : *Nineth Eothinon*

SUNDAY, NOVEMBER 6, 2022 7TH SUNDAY OF LUKE ,

Paul the Confessor, Patriarch of Constantinople, Luke the Monk of Taormina

EPISTLE READING: *St. Paul's Letter to Galatians 2:16 - 20*

GOSPEL READING: *Luke 8:41 - 56*



70TH YEAR October 30 2022 PAMPHLET # 44 (3622)

TRUE WEALTH

The Fifth Sunday of Luke today and our Church brings before our eyes one more instructive story, one of the most characteristic parables recorded in the Sacred Gospel. At the center this time, is a person in whom, seemingly at least, all the practical conditions contributed for him to be experiencing the joy of God's presence, and to be foretasting of the eternity of the kingdom already from this world. But is this the real situation?

Material poverty and spiritual bankruptcy

A man, says the Lord, was rich. So much so, in fact, that he lived his life in such a way, as if every day is a feast, and this life is a continuous celebration. "Is this, I wonder, blameworthy?", one would reasonably ask. At first glance, of course, not, he did no harm. Whereas, however, everything within the limits of his mansion looked beautiful and idyllic, if we would look a little further out, the image would change a lot; precisely at the gate of the house, we would see

THE SUNDAY GOSPEL READING: LUKE 16:19-31

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses, and the prophets; let them hear them.' And he said, 'No, father Abraham; but if some one goes to them from the dead, they will repent.' He said to them, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.'"

a suffering man, who was barely securing his survival, parasitically one would say, fooling his hunger with the few scraps that fell on the road.

But when the celebration of this temporary life will come to an end, according to the expression of Saint Andrew

of Crete, the terms are reversed. It is now the rich man who is suffering, and in fact, to his surprise, looking up, he sees the poor beggar, resting in Abraham's embrace. He is then forced to plead with Abraham to send the poor man to relieve him, if only for just a moment. It even seems that the rich man, whose name is not even mentioned in the narrative, knew Lazarus personally, to whom he specifically refers, whose existence while he was alive, he ignored ostentatiously.

It is precisely at this point, that the rich man's impropriety is revealed. His sin is certainly not that he was rich, perhaps not even that he was enjoying his wealth so offensively. However, he was sinning, and sinning very grievously and continually, because he was living as if there were no other people around him, as if he were the only person on earth. He knew that outside the gate of his house, there was so much misery, and yet he did not do the slightest thing to relieve it, when he very easily could have. But even if one supposed that he did not know, would this be palliative in the face of eternal damnation which he himself prepared for himself? Did he ever care or – become interested to learn what really happens outside of the luxury of his voluntary self-isolation. On the contrary, the only thing that seems to have concerned him, just like that other foolish rich man of the Gospel, was his individual happiness and prosperity, in which no one else could fit. He could not thus realize that those around him lacked even those basic things for survival.

Caring for the neighbor

Wealth is considered -unfortunately- by many people as worthiness or even as a sign of God's favor. Still others believe that the Lord, chastising behaviors like the one he describes in today's parable, devalues wealth, as if it were something sinful in and of itself. However, the truth is that the reason for the condemnation of the protagonist of the parable is