

prosperity, essential redistribution of wealth to society, a social care system capable of supporting and facing whatsoever difficulty was certified-beyond the spiritual flourishing. It is thus shown that material wealth is not responsible for the cultural and more general spiritual progress, but rather the contrary, that, in other words, the moral imperatives and the conscientious spiritual life, produces incalculable results, even on the financial field.

Where does the Christian view of daily life differ, even in economics, from the rest of the views? In many things, mainly however in dealing with the other person, who is not defined as an enemy, opponent, competitor, but as a brother, a fellow man, a member of his own body. And this because our Christ Himself, with His teaching, essentially made us understand a basic point. That enemies do not exist. With our thought and fear, we tend to see enemies everywhere, especially there where they don't exist, classifying from the beginning everyone in this category, on account of our immaturity and our inexperience.

The longing of our Christ, the mission of His Church, for all of us to understand that love is the obligatory path and the only one that, before it grants us the Kingdom of the heavens, it also creates on earth, presuppositions for a life which it is worth it for one to be living it.

Archimandrite I. N

SUNDAY OCTOBER 2, 2016, 2ND SUNDAY OF LUKE, *The Holy Hieromartyr Cyprian and the Virgin Martyr Justina, Theophilus the Confessor*

tone of the week *Plagal of the Second Tone*

EOTHINON : *Fourth Eothinon*

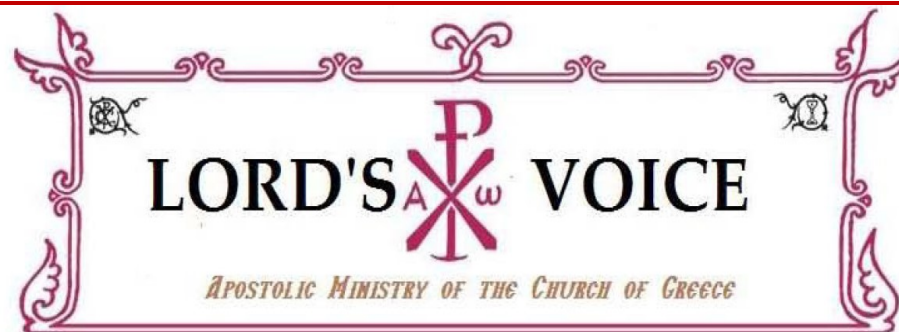
EPISTLE: *St. Paul's Second Letter to the Corinthians 4:6-15*

GOSPEL: *Luke 6:31-36*

NEXT SUNDAY, OCTOBER 9, 2016 3RD SUNDAY OF LUKE, *James the Apostle, son of Alphaeus, Andronicus & his wife Athanasia of Egypt, Poplia the Confessor of Antioch, The Righteous Patriarch Abraham and his nephew Lot.*

EPISTLE: *St. Paul's Second Letter to the Corinthians 6: 1-10*

GOSPEL: *Luke 7: 11-16*



64TH YEAR

OCTOBER 2, 2016

PAMPHLET # 40 (3305)

A STRUGGLE FOR THE INCREASE OF THE "PAY"

A customary phenomenon especially in Greek society, but also in the worldwide community, is the claiming the increase of the portion of wealth in every way. Some people, moved by a feeling of justice, others, based on their greed, others, aiming at the forming of smooth social conditions, others competing with some, whom they define as privileged, others, aiming at manipulating masses, in order to take advantage of them afterwards, for their own aims, speak about "the justice of the struggle", they stir up people, they fight and fight back in an effort to obtain and to validate financial rights and remunerations, rarely for everyone, usually for certain ones who are defined as "our own", "our own children", "strugglers", "useful ones"....

Of course, it's a fact that the unequal distribution of wealth- whether in a transnational, or on a social level- is the prevailing, harsh reality, which lights the torch for many of the tensions which bring about violence, brutalities, humanistic crises, and mainly the hardening of the heart, nihilistic beliefs and a further reproduction of lawlessness and injustice. However, an equally indisputable historic conclusion, is that the thus caused everlasting cycle of hidden or manifest violence, "lawful" or unlawful, since something like that rather feeds it, neither does it stop, while much more so, it is not abolished with selfish compromises, logics of

The Lord said, "And 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."

security and suspicion against the whatsoever other person. The result is that in our days, whoever tried to kill the whatsoever dragon of financial abuse, before wiping it out, they themselves had already brought out their own scales in the process of its simple replacement...

How does "our reward" really increase?

In today's gospel passage Christ, without making some whatsoever type of financial analysis, indicates how a person will have much "reward". To begin with, where? In the presented passage, the customarily awaited phrase "in heaven", is not written, which with a dose of mocking the words of Christ, many usually people mention. Elsewhere truly the phrase "your reward is great in heaven" (Luke 6:23) does exist, in conjunction with the patience of the disciples of Christ towards human wickedness and malice, in the framework of the Beatitudes. But here the reference concerning a reward does not have any relationship with heaven, something which cannot be gathered or implied even indirectly. The Lord is speaking about human daily life, life and its

continuity, man as a protagonist in the specific historic happenstance. Consequently, speaking about a reward, Christ is not referring to the future divine recompense and gift, He's implying something which is implemented on the earth, but endures also into eternity.

How is Christ advising us to increase our reward? By abolishing the compensation logic and setting out a competition as to who will exceed the other in offering and care. He is asking for the adoption of a practice, contrary to many of the theories of contemporary financial science. While simultaneously this is of the rare cases where He uses in His speech the imperative, in an effort to show forth the absolute necessity of implementing the things He is saying, not because He is one more ruler, but because whenever what He said was not implemented, it was humanity who suffered.

And precisely what does He recommend? Do to the other people whatever you want them to do to you. Show them love first, surpass them in offering, care for them, so that they feel love. Don't submit to compensation logic. If you only love those who seem to love you what is the benefit? And if you are doing good to whoever is benefactoring you, again what is the benefit? And if you are lending only to those from whom you hope that they will return them to you, again what is the benefit? You Christians however, whoever bear my name as your characteristic, love your enemies, do good to everyone without exception and without distinction, and lend without leading anyone to despair. Only thus do you secure a really great recompense and will you be sons of God, since you will have resembled Him in benefaction and benefit.

The Christian view of daily life

Many people have said throughout the ages that the above things can't happen. On their account they have accused Christianity as a utopia. However, whenever historically their implementation was ascertained, simultaneously— financial