

an Orthodox life. Then it proves that our social life is nothing but an external convention, formal and meaningless, which leads "to shame and condemnation and not to salvation."

In an ancient ecclesiastical text, we read that "he who snatches a soul from need and suffering, deprivation and hardships, in which he is in, predestines great joy for himself. As also, on the contrary, he who knows the calamity of a person who is in every kind of need, and does not snatch him away from this situation, commits a great sin and becomes guilty of his perdition. A denial or postponement of this attitude of ours, that is, in doing good to our brothers, results in us staying out of the Kingdom".

May the Grace of God captivate our minds "unto the love of God" and may the All Holy Spirit grant us and teach us true love.

Archim. E. L

**SUNDAY, MARCH 10, 2024 SUNDAY OF THE PRODIGAL**

*SON, The Holy Martyrs Eutropius, Cleonicus, and Basiliscus ,  
Theodoretos the Holy Martyr of Antioch, Nonnita, mother of Saint David*

*Epistle Reading: St. Paul's First Letter to the Corinthians 8:8-13; 9:1-2*

**GOSPEL READING** : : Matthew 25:31-46

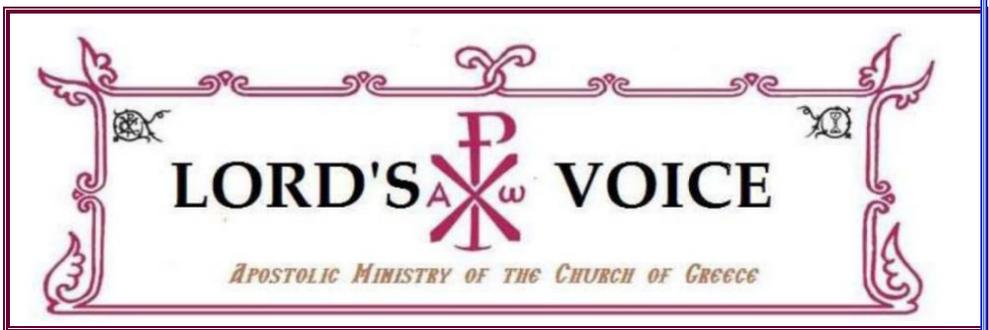
**TONE OF THE WEEK:** Grave Tone

**EOTHINON** Seventh Eothinon

**SUNDAY, MARCH 17, 2024 FORGIVENESS SUNDAY**, Alexis  
*the man of God, Paul the Righteous Martyr, Patrick the Enlightener of  
Ireland , Marinos the Martyr , Theocteristos the Confessor*

**EPISTLE READING:** St. Paul's Letter to Romans 13:11-14; 14:1-4

**GOSPEL READING** : Matthew 6 :14-21



72<sup>ST</sup> YEAR MARCH 10 2024 PAMPHLET # 10 (3693)

## THE "MYSTERY OF THE BROTHER"

The Gospel passage of Meatfare Sunday refers more than any other, to an image of judgment. Despite all this, it tells us something substantial; not about death, damnation, or salvation, but about life. God does not ask either the sinners or the righteous anything about their convictions or their worship habits; what the Lord measures is the degree their humaneness; "I was hungry, and you gave me something to eat, I was thirsty and you quenched me, I was a stranger, and you gathered me up, naked and you clothed me, I was sick and you visited me, I was in prison, and you came to me". The parable of the judgment makes it very clear that we will be judged for our "lifestyle", that is, how we lived among our brothers.

Who is the neighbor?

In the Gospel passage of the Gospel according to Matthew, the well-known New Testament social category of the neighbor is developed. Within the Church, this concept knows no barriers or limits. Each person is a neighbor. It expresses the universal fellowship in Christ. In our fellow man we distinguish Christ

## **GOSPEL READING : MATTHEW 25:31-46**

The Lord said, "When the Son of man comes in his glory and all the holy angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the king will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' And they will go away into eternal punishment, but the righteous into eternal life.

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himself. In loving our neighbor, we love Christ, of Whom every person is an image. Inside the Church, the neighbor gives us the possibility to unfold ourselves and go out of ourselves, to be active in love and to overcome fear, which has hell within it, and then to pass into the realm of the paradisaal society. In the person of the other, the Christian does not see evil and the demonic thing that turns life and the world into death, but in the person of the neighbor and indeed of the "least brother" he sees true life, Christ and the Resurrection.

### **Love**

In this concept of neighbor, the deepest meaning of Christian love also lies. We don't love out of duty, as we usually say. Love is the breath of Christianity, the natural way of its existence. Love gives the true knowledge of God, it is the loving power of the soul, it is the main power for the knowledge of God. Love comes from God, "because God is love" (1 John. 4:8). God has no limits, that is why love is infinite and does not know a measure. Love is the fulfillment of all the law (St. Diadochos of Photike).

### **Love today**

The alienation that takes place today in all forms of life is indicative of the world to come. But also revealing of the identity of the man of tomorrow, who from today creates a self-awareness without God, without love and against every concept of community and the communion of persons.

The only way out is church life and action, the sacramental life of the Church of Christ. Because our life in the Orthodox area is an extension of worship. It is the "liturgy after the Liturgy". If our life is not directly and organically connected with worship, if it is not a thanksgiving and praise, it cannot be called