



Saints Peter and Paul Orthodox Church

**21st SUNDAY AFTER PENTECOST – Tone 4. Holy and All-praised
Apostle Philip (1st c.). Ven. Philip, Hermit of Irap near Novgorod
(1527). St. Justinian the Emperor (565), and his wife, St.
Theodora (548). St. Gregory Palamas, Archbishop of Thessalonica
(ca. 1360).**

Lord's Day - 11-14-2021

Glory to Jesus Christ!

Tone 4 Troparion (Resurrection)

When the women disciples of the Lord learned from the angel the joyous message of Your Resurrection, they cast away the ancestral curse and elatedly told the apostles: "Death is overthrown! Christ God is risen, // granting the world great mercy!"

Tone 3 Troparion (St. Philip)

Holy Apostle Philip, entreat the merciful God // to grant our souls forgiveness of transgressions!

Tone 4 Kontakion (Resurrection)

My Savior and Redeemer as God rose from the tomb and delivered the earth-born from their chains. He has shattered the gates of hell, and as Master, // He has risen on the third day!

Tone 8 Kontakion (St. Philip)

Your disciple, friend and imitator of Your passion, the God-preaching Philip, proclaimed You to the universe. By his prayers deliver Your Church from her enemies; through the Theotokos protect every city, O most merciful Christ!

Tone 4 Prokeimenon (Resurrection)

O Lord, how manifold are Your works; / in wisdom have You made them all. (Ps. 103:26)
V. Bless the Lord, O my soul! O Lord, my God, You are very great! (Ps. 103:1)

Tone 8 Prokeimenon (St. Philip)

Their proclamation has gone out into all the earth, / and their words to the ends of the universe. (Ps. 18:4)

Tone 4

Alleluia, Alleluia, Alleluia!

V. Go forth, prosper and reign, for the sake of meekness, righteousness and truth! (Ps. 44:3b)

V. For You love righteousness, and hate iniquity. (Ps. 44:6)

Tone 1

V. The heavens will praise Your wonders, O Lord; and Your truth in the congregation of the saints. (Ps. 88:5)

Holy Scripture:

Gal 2.16-20 (Epistle)

Brethren, knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

1 Cor 4.9-16 (Epistle—St Philip)

Brethren, I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! To the present hour we both hunger and thirst,

and we are poorly clothed, and beaten, and homeless. And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now. I do not write these things to shame you, but as my beloved children I warn you. For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. Therefore I urge you, imitate me.

Luke 10.25-37 (Gospel)

At that time, a certain lawyer came to Jesus and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? What is your reading of it?" So he answered and said, "You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbor as yourself." And He said to him, "You have answered rightly; do this and you will live." But he, wanting to justify himself, said to Jesus, "And who is my neighbor?" Then Jesus answered and said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.' So which of these three do you think was neighbor to him who fell among the thieves? And he said, 'He who showed mercy on him.' Then Jesus said to him, 'Go and do likewise.'"

John 1.43-51 (Gospel—St Philip)

At that time, Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote - Jesus of Nazareth, the son of Joseph." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!" Nathanael said to Him, "How do you know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

Services and Activities (Calendar changes see website)

www.orthodoxcrossingville.org

Nov. 14th - Divine Liturgy 9:30 - Parish Education Resumes

Nov. 15th - St. Philips Fast begins - Dec. 24th

Nov. 17th - Vespertal Liturgy 6:00pm

Nov. 20th - Great Vespers - 4pm

Nov. 24th - Vespertal Liturgy - 6pm

Dec. 5th - St. Nicholas Day Celebration following Coffee Hour

Dec. 12th - Parish Annual Meeting

Missions

For our **Nativity Missions Project**, we are sponsoring Christmas gifts for 3 youth from Bethesda. The signup sheet is on the bar in the hall. All Christmas gifts must be unwrapped and in the hall by Sunday, December 12th. See Anna Rachocki for more information.

Bookstore & Gift Shop

We would like to also support our own parishioners art and crafts this holiday season. If you are interested in putting yours on display for sale, see Anna Rachocki or Kyra Mathewson.

Pray with out ceasing...

PLEASE INCLUDE

THESE OUR BROTHERS AND SISTERS IN YOUR DAILY

PRAYERS: Those in need - , Fr. Andrew, Fr. Isaac, Fr. David, Fr. Anthony, Fr. Joseph, Fr. Zachariah, Iguman Patrick, Hieromonk Herman, Fr. Dusan, Fr. Christopher, Prez. Alexandria, Mat. Gail, Mat. Donna, Mat. Pirsilla, Mat. Trudi, Tamara, Olga, Susan, Karen, Mary B. Margret, Bill S., Lexi, John, Nickolas, Timothy, Preston, Olivia, Delani, Jeremiah, Valentina, Sandy, William, Steve A., Anna, Sally, Noah
The Homebound Tanya, Mary G
Catechumen- Christian... Military servers...Greg

Special requests... Paul, Gilbert, Joanne, Phyllis, Anthony, Ian, Paul, James, Sean, Liam, Bill, Wesley, Kim, Margaret, Loren, Julia, Shelby, Janet, Lynn, Margret, Helen, Dan, Jonathan, Donna, Nicholas, Maya, Mia, Charles, Gregory, Donna, Don. Laura, Brenda...

Departed : Priest Anastacy, Marie Guidus, Vincent, Richard, George, Ruth, Pearl, Jim(Grace's Dad), Ann, Lillian, Alice, William, Claudia, Theona, Helen, Ann, Katherine, Vernon, Paul, James, Nickolai, Andrew, Peter, Paul, Margaret, Michael Mary Ann, Timothy...

Holy Lives ----

Holy, All-Praised Apostle Philip

The Holy and All-praised Apostle Philip was a native of the city of Bethsaida in Galilee. He had a profound depth of knowledge of the Holy Scripture, and rightly discerning the meaning of the Old Testament prophecies, he awaited the coming of the Messiah. Through the call of the Savior (John 1:43), Philip followed Him. The Apostle Philip is spoken about several times in the Holy Gospel: he brought to Christ the Apostle Nathaniel (i.e. Bartholomew, April 22, June 30, and August 25. See John. 1:46). The Lord asks him where to buy bread for five thousand men (John. 6: 5-7). He brought certain of the Hellenized Jews wanting to see Jesus (John. 12:21-22); and finally, at the Last Supper he asked Christ to show them the Father (John. 14:8).

After the Ascension of the Lord, the Apostle Philip preached the Word of God in Galilee, accompanying his preaching with miracles. Thus, he restored to life a dead infant in the arms of its mother. From Galilee he went to Greece, and preached among the Jews that had settled there. Some of them reported the preaching of the Apostle to Jerusalem. In response, some scribes arrived in Greece from Jerusalem, with one of the Jewish chief priests at their head, to interrogate the Apostle Philip. The Apostle Philip exposed the lie of the chief priest, who said that the disciples of Christ had stolen away and hidden the body of Christ.

Philip told instead how the Pharisees had bribed the soldiers on watch, to deliberately spread this rumor. When the Jewish chief priest and his companions began to insult the Lord and lunged at the Apostle Philip, they suddenly were struck blind. By his prayer the Apostle restored everyone's sight. Seeing this miracle, many believed in Christ. The Apostle Philip provided a bishop for them, by the name of Narcissus (one of the Seventy Apostles, January 4).

From Greece the Apostle Philip went to Parthia, and then to the city of Azotus, where he healed an eye affliction of the daughter of a local resident named Nikoklides, who had received him into his home, and then baptized his whole family.

From Azotus the Apostle Philip set out to Syrian Hieropolis (there were several cities of this name) where, stirred up by the Pharisees, the Jews burned the house of Heros, who had taken in the Apostle Philip, and they wanted to kill the apostle. The apostle performed several miracles: the healing of the hand of the city official Aristarchus, withered when he attempted to strike the apostle; and restoring a dead child to life. When they saw these marvels, they repented and many accepted holy Baptism. After making Heros the bishop at Hieropolis, the Apostle Philip went on to Syria, Asia Minor, Lydia, Emessa, and everywhere preaching the Gospel and undergoing sufferings. Both he and his sister Mariamne (February 17) were pelted with stones, locked up in prison, and thrown out of villages.

Then the Apostle Philip arrived in the city of Phrygian Hieropolis, where there were many pagan temples. There was also a pagan temple where people worshiped an enormous serpent as a god. The Apostle Philip by the power of prayer killed the serpent and healed many bitten by snakes.

Among those healed was the wife of the city prefect, Amphipatos. Having learned that his wife had accepted Christianity, the prefect Amphipatos gave orders to arrest Saint Philip, his sister, and the Apostle Bartholomew traveling with them. At the urging of the pagan priests of the temple of the serpent, Amphipatos ordered the holy Apostles Philip and Bartholomew to be crucified. Suddenly, an earthquake struck, and it knocked down all those present at the place of judgment. Hanging upon the cross by the pagan temple of the serpent, the Apostle Philip prayed for those who had crucified him, asking God to save them from the ravages of the earthquake.

Seeing this happen, the people believed in Christ and began to demand that the apostles be taken down from the crosses. The Apostle Bartholomew was still alive when he was taken down, and he baptized all those believing and established a bishop for them.

But the Apostle Philip, through whose prayers everyone remained alive, except for Amphipatos and the pagan priests, died on the cross. Mariamne his sister buried his body, and went with the Apostle Bartholomew to preach in Armenia, where the Apostle Bartholomew was crucified (June 11); Mariamne herself then preached until her own death at Lykaonia.

The holy Apostle Philip is not to be confused with Saint Philip the Deacon (October 11), one of the Seventy.

Holy Words - Fr. Thomas Hopko

Fasting

Jesus Himself fasted and taught His disciples to fast.

And when you fast, do not look dismal like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly I say to you, they have their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men, but your Father who is in secret; and your Father who sees in secret will reward you (Mt 6.16-18).

The purpose of fasting is to gain mastery over oneself and to conquer the passions of the flesh. It is to liberate oneself from dependence on the things of this world in order to concentrate on the things of the Kingdom of God. It is to give power to the soul so that it would not yield to temptation and sin. According to Saint Seraphim, fasting is an "indispensable means" of gaining the fruit of the Holy Spirit in one's life (cf. *Conversation with Motovilov*), and Jesus Himself taught that some forms of evil cannot be conquered without it (Mt 17.21, Mk 9.29).

Man does not fast because it pleases God if His servants do not eat, for, as the lenten hymns of the Church remind us, "the devil also never eats" (*Lenten Triodion*). Neither do men fast in order to afflict themselves with suffering and pain, for God has no pleasure in the discomfort of His people. Neither do men fast with the idea that their hunger and thirst can somehow serve as a "reparation" for their sins. Such an understanding is never given in the scriptures or the writings of the saints which claim that there is no "reparation" for man's sin but the crucifixion of Christ. Salvation is a "free gift of God" which no "works" of man can accomplish of merit (cf. Rom 5.15-17, Eph 2.8-9). Men fast, therefore, and must fast, only to be delivered from carnal passions so that the free gift of salvation in Christ might produce great fruit in their lives. Men fast so that they might more effectively serve God who loves them and has saved them in Christ and the Spirit. Fasting without effort in virtue is wholly in vain.

Why have we fasted, and Thou seest it not? Why have we humbled ourselves, and Thou takest no knowledge of it? Behold, in the day of your fast, you seek your own pleasure and oppress all your workers. Behold, you fast only to quarrel and fight . . . Fasting like yours . . . will not make your voice to be heard on high. Is not this the fast that I choose: to loose the bonds of wickedness . . . to let the oppressed go free . . . is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them . . . Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the Lord shall protect you. Then you shall call, and the Lord will answer; then you shall cry, and He will say: Here I am (Is 58.3-9).

"Fasting in the body, O brethren, let us also fast from sin." This is the Church's song in the lenten season of fasting. It is also the teaching of the saints. . . . in fasting one must not only obey the rule against gluttony in regard to food, but refrain from every sin so that, while fasting, the tongue may also fast, refraining from slander, lies, evil talking, degrading one's brother, anger and every sin committed by the tongue. One should also fast with the eyes, that is, not look at vain things . . . not look shamefully or fearlessly at anyone. The hands and feet should also be kept from every evil action.

When one fasts through vanity or thinking that he is achieving something especially virtuous, he fasts foolishly and soon begins to criticize others and to consider himself something great.

A man who fasts wisely . . . wins purity and comes to humility . . . and proves himself a skillful builder (Saint Abba Dorotheus, 7th c., Directions on Spiritual Training). Saint Paul himself fasted, and in his teaching on food insists that men fast and do so in secret, without mutual inspection and judgment. Brethren, join in imitating me, and mark those who so live as you have an example in us. For many of whom I have often told you and now tell you with tears, live as enemies of the cross of Christ. Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things (Phil 3.17-19).

All things are lawful for me, but not all things are helpful. All things are lawful for me, but I will not be enslaved by anything. Food is meant for the stomach, and the stomach for food—and God will destroy both one and the other. The body is not meant for immorality but for the Lord, and the Lord for the body (1 Cor 6.12-13).

Let not him who eats despise him who abstains, and let not him who abstains, pass judgment on him who eats, for God has welcomed him. Who are you to pass judgment on the servant of another? He who observes the day, observes it in honor of the Lord. He also who eats, eats in honor of the Lord, since he gives thanks to God; while he who abstains, abstains in honor of the Lord and gives thanks to God.

Do not let what you eat cause the ruin of him for whom Christ has died . . . for the Kingdom of God does not mean food and drink, but righteousness and peace and joy in the Holy Spirit, he who thus serves Christ is acceptable to God and approved by men.

Do not for the sake of food destroy the work of God . . . the faith that you have keep between yourself and God . . . whatever does not proceed from faith [whether eating or abstaining] is sin (cf. Rom 14).

The spiritual fathers, as strictly ascetic as they were, are very clear in their teaching about fasting. They insist with the Lord and the scriptures that men must fast in order to be free from passions and lust. But they insist as well that the most critical thing is to be free from all sin, including the pride, vanity and hypocrisy which comes through foolish and sinful fasting.

. . . eating beyond the point of being satisfied is the door of madness through which lust enters, for the belly is the queen of passions which man serves as a slave.

But you, firm in this knowledge, choose what is best for you, according to your own powers . . . for the perfect person, according to Saint Paul ought both "to be full and be hungry . . . and do all things through Christ who strengthens (Phil 4.12-13).

Thus a man who strives for salvation . . . must not allow himself to eat to fullness . . . but should still eat all kinds of food so that on the one hand he avoid boastful pride and on the other not show disdain for God's creation which is most excellent . . . Such is the reasoning of those who are wise! (Saint Gregory of Sinai, Instruction to Hesychasts).

Saint Isaac of Syria says, "Meager food at the table of the pure cleanses the soul of those who partake from all passion . . . for the work of fasting and vigil is the beginning of every effort against sin and lust . . . almost all passionate drives decrease through fasting."

For the holy fathers taught us to be killers of passions and not killers of the body. Partake of everything that is permissible with thanksgiving, to the glory of God and to avoid boastful arrogance, but refrain from every excess (The Monks Callistus and Ignatius, 14th c., Directions to Hesychasts).

If such is the teaching to hesychast monks, it is certainly applicable to all Christians as well. The whole essence of the matter is put simply and clearly in these two short stories from the fathers of the desert.

A certain brother brought fresh loaves of bread and invited his elders. When they had eaten much, the brother, knowing their travail of abstinence, began humbly to beg them to eat more. "For God's sake, eat this day and be filled." And they ate another ten. Behold how these that were true monks and sincere in abstinence did eat more than they needed, for the sake of God.

Epiphanius, bishop of Cyprus, called the abbot Hilarion to see him. A portion of fowl was set before them and the bishop invited the abbot to eat. The old man said, "Forgive me, Father, but since the time I took this habit I have never eaten anything that has been killed."

And Epiphanius said to him, "And from the time I took this habit I have let no man sleep who has anything against me, and neither have I slept holding anything against anyone."

And the old man said to him, "Forgive me, Father, for your way of life is greater than mine" (The Sayings of the Fathers).

Almsgiving

In Christ's teaching, almsgiving goes together with fasting and prayer. We have seen that this is also the teaching of Isaiah (See [Fasting](#)) and of the Old Testament generally. When one prays and fasts, one must show love through active generosity to others.

Beware of practicing your piety before men, in order to be seen by them, for then you will have no reward from your Father who is in heaven. Thus, when you give alms, sound no trumpet before you, as the hypocrites do . . . that they may be praised by men. Truly, I say to you, they have their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in secret will reward you (Mt 6.1-4).

As with fasting and prayer, the gifts of help to the poor must be done strictly in secret, so much so that one should, as it were, even hide from himself what he is giving to others, not letting one hand know what the other is doing. Every effort must be made, if the gift will be pleasing to God, to avoid all ostentation and boastfulness in its giving. As we have already seen, there is no real love if one does not share what he has with the poor.

. . . if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? (1 Jn 3.17). Such was the command of the law of Moses as well.

If there is among you a poor man, one of your brethren, in any of your towns within your land which the Lord your God gives you, you shall not harden your heart or shut your hand against your poor brother, but you shall open your hand to him, and lend him sufficient for his need, whatever it may be. Take heed lest there be a base thought in your heart, and you say, "The seventh year, the year of release is near," and your eye be hostile to your poor brother, and you give him nothing, and he cry to the Lord against you, and it be sin in you. You shall give to him freely, and your heart shall not be grudging when you give to him; because for this the Lord your God will bless you in all your work and in all that you undertake. For the poor will never cease out of the land; therefore I command you, you shall open wide your hand to your brother, to the needy and to the poor, in the land (Deut 15.7-11).

Such also was the teaching of Wisdom.

The poor is disliked even by his neighbor, but the rich has many friends. He who despises his neighbor is a sinner, but happy is he who is kind to the poor.

He who mocks the poor, insults his Maker, he who is glad at calamity will not go unpunished (Prov 14.20-21, 17.5).

According to Saint John Chrysostom, no one can be saved without giving alms and without caring for the poor. Saint Basil the Great says that a man who has two coats or two pair of shoes, when his neighbor has none, is a thief. All earthly things are the possessions of God. "The earth is the Lord's and the fullness thereof, the world and those who dwell in it" (Ps 24.1). Men are but stewards of what belongs to the Lord and should share the gifts of His creation with one another as much as they can. To store up earthly possessions, according to Christ, is the epitome of foolishness, and a rich man shall hardly be saved (cf. Lk 12.15-21).

How hard it is for those who have riches to enter the Kingdom of God! For it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God.

Those who heard it said, "Then who can be saved?"

But he said, "What is impossible with men is possible with God" (Lk 15.24-27, Mt 19: 23-26, Mk 10.23-27).

Woe unto you that are rich, for you have received your consolation. Woe unto you that are full now, for you shall hunger (Lk 6.24-25).

For He who is mighty . . . has filled the hungry with good things, but the rich He sent away empty (Lk 1.53).

The reason why a rich man can hardly be saved, according to Jesus, is because when one has possessions, he wants to keep them, and gather still more. For the "delight in riches chokes the word of God, and so it proves unfruitful" in man's heart (Mt 13.22, Mk 4.19, Lk 8.14).

According to the apostle Paul, the "love of money"—not money itself—is the "root of all evils."

There is great gain in godliness with contentment; for we brought nothing into the world, and we cannot take anything out of the world; but if we have food and clothing, with these we shall be content. But those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction. For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs (1 Tim 6.6-10, cf. Heb 13.5-6).

The apostle himself collected money for the poor and greatly praised those who were generous in giving.

The point is this: he who sows sparingly will also reap sparingly, but 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 . . . so that you may always have enough of everything and may provide in abundance for every good work.

As it is written, "He has distributed freely, he has given to the poor; his righteousness endures forever" (Ps 112.9). You will be enriched in every way for great generosity which . . . will produce thanksgiving to God . . . (2 Cor 9.6-12).

The spiritual person must share what he has with the poor. He must do so cheerfully and not reluctantly, secretly and not for the praise of men. He also must do so, as the poor widow in the gospel, not out of his abundance, but out of his need.

And Jesus sat down opposite the treasury, and watched the multitude putting money into the treasury. Many rich people put in large sums. And a poor widow came, and put in two copper coins, which make a penny. And He called His disciples to Him, and said to them, "Truly, I say to you, this poor widow has put in more than all those who are contributing to the treasury. For they all contributed out of their abundance; but she out of her poverty has put in everything she had, her whole living" (Mk 12.41-44, Lk 21.2).

Giving alms, therefore, must be a sacrificial act if it has any spiritual worth. One cannot give merely what is left over when all his own needs are satisfied. One must take from oneself and give to others. In the spiritual tradition of the Church it is the teaching that what one saves through fasting and abstinence, for example during the special lenten seasons, should not be kept for other times but should be given away to the poor.

In recent times the teaching has developed that the spiritual man should work within the processes and possibilities of the free societies in order to make a social structure in which the poor will not merely be the object of the charity of the rich, but will themselves have the chance to work and to share in the common wealth of man. In this way the poor will have dignity and self-respect through assuming their just place as members of society. "We do not want hand-outs," say the poor, "we want to be able to learn and to work for ourselves." The spiritual person is the one who works to make this happen; and it is right and praiseworthy to do so. The only temptations here would be to have this attitude and to undertake this action without personal sacrifice, and to think that when such a "just society" will exist—if it ever will—all of men's problems will be solved. The spiritual decadence of many wealthy persons demonstrates that this is not the case. Thus the words of Christ remain forever valid and true:

. . . the poor you always have with you, but you do not always have Me . . . if you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, and follow me" (Mt 19.21, Mk 14.5-7, Lk 18.22, Jn 12.8).

The one who is truly perfect as the Father in heaven is perfect is the one who gives all for the sake of others, in the name of Christ, with Him, and for His sake. Such a person is most truly living the spiritual life.