

## **For where your treasure is there your heart will be also**

Attention and gravity attached to the financial and economic crisis that affect the whole world, are the best indicators of what is the burden of the contemporary man. The word crisis itself means the judgment, so the new created situation can be interpreted as a kind of judgment of the condition our contemporary society happen to be in, and in the same time it is an occasion for the man of that society of ours, to meet, to recognize and to transfigure for his true designation.

Money and property – ownership, are not the problem in itself. However they become so at the moment they cease to be the ownership and become owners. That is, when man fails to control money, and by negligence allows the money to control him and burdens his heart and mind. The property is something man can love, but he should not be limited and enslaved by it, because he was not created to be the slave of matter, but by his free will and action accept that same creation and offer it to God for consecration. The Holy Apostle Paul teaches us about that and says:

*“All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.”* (1Cor. 6:12)

In other words, the Apostle of Christ is inviting us to change our surviving – that is how our everyday life looks like – and transform it into the fullness of life here and as soon as now, which becomes attainable only when we start going by the narrow path, the ascetic way, and where, no matter how paradoxical it might sound, only then the whole breadth of life is revealed. Through such ascetic – grateful relation to property the man is being liberated, filled with joy, becomes holier and richer. And in the life of the Church that happen on each Liturgy, where the faithful “... commend our selves, and one another, and our whole life unto Christ our God.” Knowing that only in Him, they, and everything they have is becoming eternal.

So from the experience, the words of St. John Chrysostom become clear, that “The pour is not one who does not receive, but one that has nothing to give!” In that manner the ownership cease to be enslaving and preoccupying and becomes the expression of love through giving and leaving to others. In other words, only in a blessed relation to property man

becomes aware that the property is his and he has the power to dispose of it – in order to be able to give he has to own it first. So, only the one having own property can truly have the power of giving. The giving does not diminish the property but magnify it. This does not concern only the material goods but something much more significant – the life of man itself, his values and greatness are recognized only through its value of giving.

Even in the crisis that we are facing, is an occasion for the manifestation of man and his defined person, the way it is in the conscience of the Orthodox Christians. The man of Christ is not well to do citizen who by walls protected his personal rights and who lives in a well groomed social “dignity”, the way one of the contemporary teacher of the Church would say. The fullness of the humanity is seen first of all in Him who laid down his life for us and in all those who followed Him through the centuries and who are doing it even today: Saints, Martyrs and Ascetics. It is clear, through their example that only the man free of the passion for money, ownership, the glory and the recognition is the one who has the life of joy and inner freedom. That is one who lives in the fullness of life. This does not mean that the one who is living “in Spirit”, “in Christ” is not aware of his flesh and is counting only on some non material element of his existence. On the contrary, he is participating in the real life of society trying, lead by the Holy Spirit, to free him self of love for possessions, to free him self for others and because of others in order to be free for the freedom of life for which Christ liberated him. (Gal. 5:1). Christ the Lord and God who “became man so that man can become god!”

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