

**Prof. univ. dr. Ciprian Streza,
Facultatea de Teologie „Sf. Mitropolit Andrei Şaguna“,
Universitatea „Lucian Blaga“, Sibiu**

LITURGY AND PHILANTHROPY TODAY

Abstract: *The Liturgy is the holy and the sanctifying divine service in which the most merciful love of God for men or the divine Philanthropy is celebrated in the most intense way. The true Liturgy takes place in heaven and in this sense there is only one Liturgy, that of the perfect love of the Holy Trinity in which all creatures are called to participate. Human beings connected through the body to this world can do so through the cultic ritual, which is in essence, a diastole, an exit of God's love to the world, in order to attract through the systole of his love all creatures to the life of communion. The Eucharistic Liturgy is this universal dynamism that draws the whole cosmos to union with God. It unites man with God and men among themselves, thus discovering the eschatological meaning of human existence. The participation of the human beings to this love of the Holy Trinity through the Holy Liturgy and all the mysteries of the Church bears fruit in philanthropy, in good deeds, in social involvement and in general in what tradition defines as "life in Christ". The philanthropy of the Church today must be guided by the principles affirmed by the Holy Scripture and by the patristic Tradition, seeking through information, through communication, through adaptation solutions to the new problems of contemporary society.*

Keywords: *Liturgy, Eucharisty, Philantropy, God, Holy Trinity.*

In the Greek language, the term λειτουργία signifies the common ministration of the people. This sense of the word is also indicated by its etymology, as it is a compound of two nouns, namely: ἔργον, which means deed, act, work, profession, and λήϊτος, which derives from ληός – or λαός, in the Attic dialect –, which defines any pulic service. The verb λειτουργεῖν translates as 'doing something for the people', while λειτουργία used to signify an action, or a work done for the benefit of the people¹. It is

1. Fr. Petre VINTILESCU, *Liturgierul explicat/The Hieratikon explained*, Bucureşti / Bucharest, 1972, p. 140.

this meaning of the word that was utilised in the Old and the New Testament², only they used it in analogy with the significance that the noun used to have in Antiquity. The Early Christianity used the term “Liturgy” in order to give a blanket name to the sum of all those rituals that men of faith employed so as to express either their gratefulness or gratitude towards God, or God’s sanctifying work for the people³. In time though, this notion came to signify exclusively the consecration of the Eucharistic sacrifice⁴.

The Patristic Theology has always had a broader understanding of this notion. Hence, it views the Liturgy as the communion of eternal love between the Persons of the Holy Trinity, which all creatures are called to immerse in through grace, a communion that has been made available to men within the Church, through the grace and activity of the Holy Spirit⁵. The love between the divine Persons appears hypostatized in the Liturgy – the primary worship service that brings the faithful together to partake of the visible ritualistic acts –, it is the breath of life that brought the world into being, that refashions and reorganizes the creation into its new image, the Church, thus preparing it for the mysteries of the life to come⁶.

2. In the Septuagint, the verb “λειτουργεῖν” is used 42 times and with the exclusive meaning of rituals belonging the church service brought before God. King Josiah tells the Levites: “Now serve (λειτουργεῖν) the Lord your God and His people Israel”. 2 Chronicles 35,3. This very meaning of service brought to God is employed when this verb is used in the New Testament: Luke 1, 8-10; Acts 13, 2; Hebrews 9, 21. The term λειτουργία appears in the Pauline Epistles in connection with the Saviour’s sacerdotal office, such as mentioned in Hebrews 8, 2; 5, 1,4. See: Fr. P. VINTILESCU, *Liturgierul explicat.../The Hieratikon explained*, p. 140.

3. Gregory DIX, *The Shape of Liturgy*, Londra, 1945, p. IX; His Eminence, Metropolitan Daniel CIOBOTEA, PhD, *Liturgie Euharistică și Filantropie creștină – necesitatea unității dintre ele/Eucharistic Liturgy and Christian Philanthropy – their need for unity*, Candela Moldovei year XII (2003), no. 10, p. 4.

4. Robert TAFT (ed.), *Liturgy*, at: *The Oxford Dictionary of Byzantium*, Oxford, 1991, pp. 1240-1241.

5. Fr. Dumitru STĂNILOAE, *Teologia Dogmatică Ortodoxă/Orthodox Dogmatic Theology*, vol II, București/Bucharest, 1978, p. 221; See also: René BORNERT, *Les commentaires byzantins de la divine Liturgie du VII-e siècle*, Paris 1966, p. 36.

6. Fr. D. STĂNILOAE, *Teologia Dogmatică.../Orthodox Dogmatic Theology*, vol II, București/Bucharest, 1978, p. 222.

The Liturgy is the dynamics in and through which the created world abides. From this standpoint, the dichotomy between sacred and profane, between liturgical and social ministry, between prayer and social involvement, simply disappears and everything is presented to the faithful as the sole and unique sampling of the sacrificial love of the Holy Trinity, which is at the basis of all things and works that are in this world and in the one to come.

In this sense and within the present social context, Eastern Orthodox theology should follow in the footsteps of the Holy Fathers and turn the philanthropic imperative of the Gospel into an unceasing liturgical praxis of the Church. The Eucharistic Synax and serving one's neighbour are and should remain the one and unique deaconship of the Church. The Holy and Divine Liturgy is the celebration of divine Philanthropy and thus, the social philanthropy of good deeds is the Holy Liturgy bloomed and diffused into the social life.

It is this perspective that the Orthodox Theology of the 21st century ought to embrace in order to assert itself. A true understanding of the fact that the selfless love of the Holy Trinity is the only Liturgy that Christ, through His servants, wants everybody to engage in sacramentally, ethically and ascetically, is the guarantee of an increasingly deeper involvement of the Church in the social life.

1. The Holy Trinity, Originator of love and Foundation of sacrificial love

Christianity proves that the world and all things created stemmed from the altruistic, sacrificial, generous, and disinterested love of the Holy Trinity, which is meant to be seeded in and communicated to all rational creatures. The Holy Liturgy that is celebrated on earth by way of liturgical rituals provides the exact privileged space and background where people can sample the love of the Holy Trinity via the re-enactment of the sacrifice of the crucified and resurrected Son of God. The real Liturgy takes place in Heaven, and we are permanently summoned to partake of the dinner in the Kingdom of Heaven, and to taste the fruit of Christ's sacrifice. At the feast of the eternal love of the Holy Trinity (Matthew 22:1,14), the faithful

enter first through the Holy Mysteries of Baptism and Chrismation; then, each time they fall out and they re-enter it through the Mystery of Confession, they grow and are nourished with Christ's new life through the Holy Communion⁷.

The greatest mystery of Christianity lies exactly in this ability of all created beings to partake in the sacrificial love of the Persons of the Holy Trinity. During the Holy Liturgy, the man feels embraced and comforted by a Trinity of Subjects Who not only thought him but also willed him into being and then kept him in an intimate communion by giving or communicating to him everything, i.e. the entire selfless and sacrificial love that is within the Holy Trinity. Therefore, the Holy Trinity is experienced during each Liturgy as an apophatic reality, whose loving warmth envelops and comforts, a Fountain of bliss which nourishes the soul in an ineffable and mystical way.

"The generous interest that God's love has in us, Fr. Dumitru Stăniloae writes, is also visible in the fact that His kingdom is the Kingdom of the One Who freely and willingly chose to father us, too. The Father is no tyrant; the Father is not Self-seeking through us, for everything within living memory is His. He wishes us to be happy, but He also wants us to freely choose this happiness. He does not need our glory and gratitude for Himself, but He rejoices in it, because it is a proof of the happiness we feel for the delight of being in communion with Him. The happiness He wishes us to experience lies in the communion between our voluntary love and Him, in the revelation of His love for us and in our response to His love, as a confirmation of our contentment in His love. Out of the same love, He sent His Own Son to be incarnate and die for us. He gave His Son so that the Son might become our Brother, and as He remained a Father to the Son, He was also able to be our Father by grace..."⁸.

7. Fr. D. STĂNILOAE, *Teologia Dogmatică Ortodoxă/Orthodox Dogmatic Theology*, vol. III, Bucharest, 1978, pp. 7-33.

8. Fr. D. STĂNILOAE, *Spiritualitate și comuniune.../Spirituality and communion...*, p. 33.

2. Jesus Christ, the sacrificial Love incarnate

After the lapse into sin, the pure and compassionate love of the Holy Trinity was shown anew in the incarnation of our Saviour, Who descended onto the Earth to restore the human nature to its former condition, to trample down death, to abolish the tyranny of sin and the devil. Christ's whole earthly life was an actual proof of how much God loves men, with the sacrifice on the Cross and the Resurrection as the ultimate acts of the divine love for us.

The Saviour trampled down death by death because first He had willingly, lovingly and obediently undertaken it. His sacrificial love had Him die, His compassionate love granted Him the victory over death, His all-encompassing love transformed His death into a pure, sweet incensed Sacrifice for the whole world, by which the man regained access to the joy of the communion with the Father. His Death and Resurrection have given birth to a new humanity where a new life is nesting, the divine and human life of Christ. It is through this new humanity that God pours down on men His endless string of gifts via the Holy Mysteries, and all the sacramental acts in the Church.

Love drove Him to His demise, but it could not bear to let Him, Who had accepted death in the name of love itself, to remain forever dead. Love is stronger than death. Love has irretrievably conquered death. The witness and the power of this kind of love that culminated in death was left by the Son of God to us, to be continually actualised in the Mystery of the Holy Eucharist. The Liturgy proves that Christ did not sever His connection to us when His love put Him on a Cross, but He kept and still keeps communicating Himself to us, as the Bearer of a new life that has sourced from His uncomprehending tomb, in order to light in us the spark of His sacrificial love.

3. The Holy Mysteries, the means of partaking in the sacrificial love of Christ

The Holy Mysteries of the Church – especially the Holy Eucharist – grant us the opportunity to commune with Christ's Body and Blood, Which is forever mystically broken and shed for us, and thus we get to taste the pure sentience of Christ's humanity.

“Through the body of the Word of God, Fr. Dumitru Stăniloae writes, we are enabled to feel and taste His merciful fragmentation and sacrifice for us. In the Body He broke for us, we can feel the Word of God vibrating love towards us, for He wants to throw the seeds of His selfless and self-giving love into our hearts”⁹.

Through His Body we sample the pure sensations of His soul, and thus we feel His boundless spiritual mercy towards us, which then becomes the foundation for our own mercy towards our neighbours, as His love creates bridges and builds communion.

The crucified and resurrected Christ that we unite with is devoid of any egotism; through communion with Him we are freed from the chains of our personal ego and become true living sacrifices that are good in the eyes of the Lord (Romans 12, 1). This is shown in the practical love we have towards our neighbours, for we are given to feel His mercy on the poor and downcast in us when we take Communion, since He has always identified with all of those that are humble, hungry, naked, enslaved and burdened by hardships (Matthew 25, 34 ff).

The Holy Liturgy is the realm where people sample the joys of eternal life, and thus go from leading lives that are encapsulated in the egotism of ephemeral pleasures, to uniting themselves to God and to one another, in the sacrificial spirit of Christ. This communion perfected amongst faithful within the bosom of the Holy trinity is one with the Kingdom of the Holy Trinity that we bless at the beginning of each Liturgy, a kingdom in which there are neither masters, nor slaves, where all are sons of the Almighty, brothers with one another and with the Son of God.

***4. The Holy Liturgy, the creative locus
for the communion with the crucified
and resurrected Christ***

At the Holy Liturgy, the man finds the deeper sense of his existence, i.e he distances himself from his narrow personal egocentrism, and

9. Fr. D. STĂNILOAE, *Spiritualitate și comuniune.../Spirituality and communion...*, p. 34.

replenishes his soul with the infinite life brought by the communion with the sacrificial love of the Holy Trinity¹⁰. This is the purpose of the human life: sacrificing oneself. The life we have is a gift from God. That is why we need to return it to God, as our gift, and that is why each litany in the Orthodox Liturgy ends with the exhortation: "Let us entrust ourselves and each other, and all our life to Christ our God". Christ's selfless love that the human soul comes to know, teaches the man to give himself to God and to his neighbour. For it is one's self-giving that grants the recipient the power to act in kind, which only enhances the former giver's desire to offer more of oneself, because solely the noblesse of self-sacrifice shown to a fellow human can move the latter and pull his will toward the ultimate surrender to God. This is the exchange amid the Holy Trinity, this is how we are also supposed to be. Wherever there is love, there is self-giving and freedom, too. For this is why casting off all selfishness is necessary, and why alms-giving is so closely connected to asceticism. The human nature needs the support of saints and the divine grace, in order to succeed in translating from egocentricity to self-giving. This is the reason why we ask the Holy Mother of God and all the saints to give us the strength for this heroic act, because they have fully managed to attain this Christian desideratum in their own persons. This is why we remember them, moments before we make the promise to commit ourselves and one another to Christ: "Remembering our most holy, most pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints". As we commit ourselves and one another to God, we follow in the footsteps of the Holy Theotokos and all the saints, but we are also united with them, thus cementing the unity of faith and of our lives in Christ.

5. The Saints, models of sacrificial love

The man was created for a life of communion with Christ's holiness and sacrificial love. His task was to activate and multiply those gifts in his own life, and then to bear their fruit in virtues. Through Baptism, we

10. FR. D. STĂNILOAE, *Spiritualitate și comuniune.../Spirituality and communion...*, p. 8.

have put on the new humanity of Christ (Galatians 3:27), and Christ's life has become our own. Therefore, through the Holy Mysteries and a life of self-restraint and observance of the holy commandments, we have to go through everything that Christ's human nature went through.

The human person finds fulfilment in the self-giving love that descends from God. The more the man empties himself of selfness, the more he is filled with divine love. Those who have managed to complete this happy exchange of personal substance are the saints. *The Mother of God* is the only one who could receive the Son of God in the most consummate way, as she surrendered herself to God in the most consummate manner. Out of her and the saints' surrender to God all the faithful receive power to help each other and to live a life that is good in the eyes of the Lord. All the great saints of the Church have continued the apostolic work of social philanthropy or deaconship inspired from the Gospel and the Liturgy, and then they extended and organized the philanthropic or charity work in permanent structures or institutions. Relevant examples in this sense can be found in the 4th century: St. Basil the Great († 379), who founded charitable institutions for the poor, sick, and orphans and St. John Chrysostom († 407), who made himself the advocate of the poor and preached Christ, Who is present not only in the Mystery of the Holy Altar, but also in the Mystery of our neighbour who is in need of our help¹¹.

**6. *The Liturgy after the Liturgy,
as a response to the sacrificial love
of the Holy Trinity***

Any gift implies a kind of commitment. The ineffable love of the Holy Trinity that culminated in sacrifice, the compassion and mercy filled care for us that the Godhead displays are the greatest gifts of our existence, the gifts that engage and stir our souls, prompting us to assimilate them and then share them with another. The entire human

11. Demetrios CONSTANTELOS, *Byzantine Philanthropy and social welfare*, Rutgers University Press, New Jersey, 1968, pp. 68-73.

life is nothing but an exchange of gifts between us and God. Our Creator and Maker gives Himself to us as a love oblation, through the crucified and resurrected Jesus Christ, and thus empowers us to give ourselves to the Father with and in Christ, and to extend this love dialogue to all our neighbours. Our good deeds and compassionate alms-giving to the poor spring from this circuit of divine love. That is why uniting with Christ and uniting with the poor are two aspects of the same reality. Alms-giving is both a qualifying criterion for admittance to the Mystery of Holy Eucharist, and a consequence of the Communion with the Body of Christ. By uniting with Christ, the person enters a lifestyle that is characterised by the logic of self-sacrifice born within Christian selflessness.

The individualism, the modern egotism and the Eucharist are mutually exclusive. Generally speaking, there is an emphasis on a certain continuity between Liturgy and the daily life, yet the syntagma 'Liturgy after the Liturgy' is at risk of keeping the two compartments of the Christian way of life – the liturgical and the social life of the Church – tragically separated.

The Social and the Liturgical dimensions ought to be joined. Their union offers the clue to the correct comprehension and interpretation of the expression: "The Liturgy after the Liturgy". There is but one Liturgy, one participation in the love of the Holy Trinity, one love dialogue between God and man, which comprises all the facets of our lives. Therefore, alms-giving is not solely a good deed amongst the many that help us gain any merit or worthiness before God, but rather the man's appropriation and tasting of Christ's new life, which has each of us ontologically changed and transformed. Once enrolled in the Holy Trinity's circuit of sacrificial love, the human being senses that everything is a gift and that all gifts must be returned to the Giver, and humbly understands that there is nothing we can do besides "*what was our duty to do*" (Luke 17:10).

The Mystery of Holy Eucharist is the mystery of the altruistic presence of Christ among us, Who identifies Himself, at the same time, with our neighbour in need. Even before the Holy Eucharist or the mystical supper of the Kingdom of God was instated, our Saviour Jesus Christ had preached about It through words and life-giving acts, by

healing the sick and feeding the people that were following Him. He now requires of the Church to do the same and urges all to *“Let your light so shine before men, that they may see your good works and glorify your Father in heaven”* (Matthew 5, 16).

Man’s merciful love for the neighbour must both precede and follow the celebration of the Holy Eucharist. For this reason, the merciful love show to a neighbour in need is a prerequisite of man’s entrance in the Kingdom of God (acc. to Matthew 25, 31-46).

The great Church Fathers are the ones whose lives and words may constitute a model of a Liturgy after the Liturgy enacted in the current social context. The Communion with the Body and Blood of the crucified and resurrected Christ ought to make us sensitive to the suffering of our neighbours, for whom the Saviour died and rose again, so that they may know God’s love for people and be saved:

“If you want to show respect for the Sacrifice, you have to lay your soul for Him Who sacrificed Himself”, says St. John Chrysostom, “Turn your soul into gold... Thus, it is souls that are important and needed, for God shall come near our gifts only for our souls. That table was not of silver made (from the Mystical Supper) and neither was that chalice made of gold, of which Christ gave His Blood to be consumed by His disciples. Yet all of those were highly precious and tremendous, for they were filled with the Holy Spirit. Do you want to treasure the Body of Christ? Do not overlook it when naked. Do not treasure it here (in the church) by enrobing it in silk garments, and when you step outside you disregard Him in that who is trembling and unclothed. He Who has said: *‘This is My Body’* (Matthew 26, 26) and through His word He sealed it, the Same has also said: *‘For I was hungry and you gave Me no food’* (Matthew 25, 42) and *‘inasmuch as you did not do it to one of the least of these, you did not do it to Me’* (Matthew 25, 45). This (Christ) has no need of (lavish) garments, but of a pure soul...”¹².

12. ST. JOHN CHRYSOSTOM, *Homilies on the Gospel of Matthew, Homily 50*, PG 58, 508BC: Εἰ γὰρ βούλει τιμῆσαι τὴν θυσίαν, τὴν ψυχὴν προσένεγκε, δι’ ἣν καὶ ἐτύθη· ταύτην χρυσῆν ποιήσον· διὸ ψυχῶν ἡμῖν δεῖ· καὶ γὰρ δὴ ταῦτα διὰ τὰς ψυχὰς προσίεται ὁ Θεός. Οὐκ ἦν ἡ τράπεζα ἐξ ἀργύρου τότε ἐκείνη, οὐδὲ τὸ ποτήριον χρυσοῦν, ἐξ οὗ ἔδωκε τοῖς μαθηταῖς ὁ Χριστὸς τὸ αἷμα τὸ ἑαυτοῦ· ἀλλὰ τίμια ἦν πάντα ἐκεῖνα καὶ φρικτὰ, ἐπειδὴ Πνεύματος ἔγεμε. Βούλει τιμῆσαι τοῦ Χριστοῦ

7. Liturgy and philanthropy today and their patristic roots

The social problem has always been and always will be an imperative for the Church. The way that the liturgical life and philanthropy have to be intertwined is visibly tackled in the Holy Scriptures and in the Holy Tradition. Today's problems are clarified and enlightened through yesterday's solutions as well. Being closer to the apostolic era and having drawn inspiration from the Holy Scripture and the living and dynamic tradition of the Church, the Holy Fathers found, for the times they lived in, ways to make the selfless love of the Holy Trinity present and fruitful among people.

True, the centuries between us and them have not been good preservers of people and society, but they added new perspectives on how the social fabric and philanthropy work. In this sense, we might actually be questioned about the actuality of 4th century solutions applied, for instance, to the 21st. This is a valid question. Many are those who ask it, and in asking a certain way, some can even find the answers rather quickly. But things are not that easy. First, it is self-explanatory that no one should look in the Holy Fathers' works for answers to questions that nobody would ask at that time, yet when the questions are still valid today, then we are interested in the answers they gave. If we start with questions and of those, only with the ones which still apply, we may say we find ourselves in similar situations. It is true though, some of today's questions are new, as the old ones have amassed newer ones in time. With these new questions, we shall not look for answers in the past. Therefore, not everything requires one to resort to the Holy Fathers. It would be an exaggeration, indeed, if one would find us guilty of such conviction and practice. And even when

τὸ σῶμα; Μὴ περιίδῃς αὐτὸν γυμνόν· μηδὲ ἐνταῦθα μὲν αὐτὸν σηρικοῖς ἰματίοις τιμήσης, ἔξω δὲ ὑπὸ κρυμοῦ καὶ γυμνότητος διαφθειρόμενον περιίδῃς. Ὁ γὰρ εἰπὼν, Τοῦτό μου ἐστὶ τὸ σῶμα, καὶ τῷ λόγῳ τὸ πρᾶγμα βεβαιώσας, οὗτος εἶπε· Πεινῶντά με εἶδετε, καὶ οὐκ ἐθρέψατε· καὶ, Ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. Τοῦτο μὲν γὰρ οὐ δεῖται ἐπιβλημάτων, ἀλλὰ ψυχῆς καθαρᾶς. See the Romanian translation by Father Dumitru Fecioru in: *Saint John Chrysostom, Writings*, part 3, Homilies on the Gospel of Matthew, *Church Fathers and Writers* 23, Bucharest, 1994, p. 584.

we identify similar questions, we do not take the answers for granted, without discernment, but we clean them of anything age-specific and delineate what is obviously still valid. This goes especially for the general principles, which are timeless¹³. The Holy Fathers operated according to their faith, with principles that were formulated by God Himself in the Scriptures. They always started from revelations. Since this is also our faith, the source and principles that the Holy Fathers operated with are as viable for us today, as they were for them in their time. We look up to them as inspired interpreters of sources and we are interested in the way they interpreted them, in how these questions were reflected in their thinking, how they were understood and applied in that society. We do not only look for solutions in them, but rather for models and recommendations that can be applied to the current social context.

In the current social context, we are mostly interested to study the degree of validity of the Holy Fathers' answers in their society and then see the measure in which they might still be valid today and serve as guidance in our Christian system¹⁴.

Oftentimes, the modern world invites us to take a stance towards the social reality we live in, just as the hierarchs and priests of old have done in the past¹⁵. Any newly risen problem in society can be solved when all philanthropic acts stem from Liturgy, Scripture and Tradition.

Conclusions:

1. The sacred and sanctifying work that celebrates in the most intense and plenary manner God's merciful love for people or the

13. Antonie PLĂMĂDEALĂ, "Idei sociale în opera Sfântului Vasile cel Mare"/"Social ideas in Saint Basil the Great's works", in: Bartolomeu ANANIA, Teodor BODOGAE, Ene BRANIȘTE (eds), *Sfântul Vasile cel Mare. Închinare la 1.600 de ani de la săvârșirea sa/Saint Basil the Great. 1.600 years since his falling asleep*, Institutul Biblic și de Misiune al Bisericii Ortodoxe Române Publishing House, Bucharest, 1980, p. 285.

14. Fr. Mihai VIZITIU, *Filantropia Divină și Filantropia Bisericii după Noul Testament/Divine Philanthropy and Church Philanthropy after the New Testament*, Trinitas Press, Iași, 2002, pp. 97-130.

15. Olivier CLEMENT, *Sources, Les mystiques chretiens des origines*, Stock, Paris, 1982, pp. 108-109.

Divine Philanthropy is the Holy Eucharistic Liturgy. The real Liturgy happens in the heavens and thus, there is but one Liturgy, the Liturgy of consummate love within the Holy Trinity, of which all creation is called to partake. The human beings that are bound to this world through their bodies can do that by participating in the ritual of the Church, which is in essence a diastole, the way God's love reaches out into the world so as to draw all creation through His systole of love into the life of intra-Trinitarian communion. The Liturgy of the Eucharist is in fact this very universal dynamism that draws the entire cosmos towards union with God. It unites men with God, and men with men, and thus it unveils the eschatological sense of the human existence.

2. The participation of all created beings in this love of the Holy Trinity through the Holy Liturgy and the Mysteries bears fruit in philanthropy, good deeds, social involvement and in what the tradition generally defines as "life in Christ".

3. The philanthropy of the Church today has to be guided by the principles affirmed by the Holy Scripture and the patristic Tradition; as for the novel problems of the contemporary society, it has to stay informed, communicate and adapt in order to find the proper solutions.