

something incomparably higher: He condescended to make us members of His Body.

Thus He brought us to the “inn”, which is His Church. To this, and those who preside over her, the holy apostles and their descendants, He entrusted us, leaving us initially for the “expenses of the cure”, as “two denaria”, the Old and the New Testament. This wealth, the most holy pastors and teachers of the Church, according to Saint Cyril, “with pains and sweats, they widened and increased”. And wherever it was needed, “they spent from their own home”, in other words, they exercised with personal responsibility, pastoral economy, so that our cure would be effective. And on the last day, when the Master will return, “He shall render to everyone the payments” from the inexhaustible fund of His mercy. Truly, how can it not be inexhaustible, since He, the Lord of the Inn, is – according to the hymnodist – He who was voluntarily wounded by the nails and the spear for the sins of man, and performing the general salvation through the Cross in Jerusalem”.

Archim. B. L

SUNDAY, NOVEMBER 11, 2018 8TH SUNDAY OF LUKE

Menas of Egypt, Victor and, Stephanie. Theodore the Studite, Holy Martyr Vincent

TONE OF THE WEEK : *Grave Tone*

EOTHINON : *Second Orthros Gospel*

EPISTLE READING: *II Corinthians 4:6-15*

GOSPEL READING: *Luke 10: 25-37*

NEXT SUNDAY, SUNDAY, NOVEMBER 18, 2018 9TH

SUNDAY OF LUKE, *Plato the Great Martyr of Ancyra , Holy Martyr*

Romanos , Zaccheus the Deacon, Holy New Martyr Anastasius of Paramythia, Holy Martyr Romanus, Anastasios the New Martyr

EPISTLE READING: *Ephesians 4:1-7*

GOSPEL READING: *Luke 12: 16-21*



66TH YEAR NOVEMBER 11 2018 PAMPHLET #45 (3415)

BECOME A “NEIGHBOR”

A teacher, on the one hand, of the Mosaic law, while on the other hand, a descendant of the fallen Adam, who taught that they should “justify themselves”, comes to put Christ to the test, pretending that he does not know who is the neighbor whom we should love, in order to inherit eternal life. That which the wretched fellow certainly did not know, was that he was speaking with the new Adam, who, in order to cure us from the egotism of self justification, became not simply our “neighbor”, but He condescended in His Person for the divine to unite with the human nature.

“Neighbor”: not a place, but a way

Christ, after the narration of the parable, overturning his hypocritical question, asked him: “Which of the three, of those who encountered the victim of the thieves, do you think became his neighbor?” In other words, He told him: “Neighbor” is not a way, but a place. It is not some needy person who ended up by chance near you. You become a “neighbor” with your manner of support and love toward him. The “neighbor” is not the other person. You become a “neighbor” to the other person. And furthermore, to all those indiscriminately, who have need of

THE GOSPEL ACCORDING TO (LUKE 10:25-37)

At that time, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do you read?" And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have answered right; do this, and you will live."

But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

mercy and help, your own and foreigners, good and bad people.

"Not defining race, nor testing virtue, but joining by nature" (Saint Cyril of Alexandria). That the indigent other person is your fellow man, is enough for you to consider him your "neighbor."

"Neighbor" not in words, but an action

Naturally such a genuine approaching the other person, cannot be limited only to words of the type "go in peace, be warmed and satiated", without one giving "what is necessary for the body" (James 2:16). In order for you to become a neighbor to the other person, you need to come out of your comfortableness and from your program,

which you would like everyone and everything to serve. Probably a need will present itself for you to stay up all night at the "inn", where you brought the brother for care. And probably the two denaria will not suffice and you'll need to "spend extra," enough for his therapy.

Dostoyevski in "Brothers Karamazov" denouncing the not rare symptom of general loving speech, without however a disposition of practical and sacrificial offering to the neighbor, presents a certain doctor saying: "I, the more I love humanity in general, so much less do I love each person separately. In my dream fantasies, I often long with a passion to serve humanity. However I am not able not even for two days to live in the same room with another person. As soon as someone is found near me, I feel that he wounds my individuality and he limits my freedom. I'm able in the 24 hour period to hate even the best person, one because he eats slowly, another because he has a cold and is constantly wiping his nose. I become - I don't know how - an enemy of humans, as soon as our relationships become somewhat closer. But for this reason, the more I hate certain people personally, all the more fiercely I love humanity in its totality"

"Not from Samaria, but from Maria"

In the person of the Good Samaritan, the allegorical patristic interpretation recognizes Christ. This interpretation, the servants of ecclesiastical worship, hymnography and iconography also follow, satiating our mind and senses with very nourishing fruits. Christ, who for other reasons was criticized by the Jews that He is a "Samaritan", did not simply put up... with our "cold" but – according to the Prophet Isaiah- "He received our illnesses and carried our sicknesses". And since the priest and the Levite, in other words, the Mosaic law and the prophets, were not able to heal our human nature, greatly wounded by the demons, He Himself came "coming in the name of humans" and found us really "half dead". And after He first cleansed our wounds with "oil and wine", in other words, with the gladness, but also the strictness of His teaching, He bound them with the healing bandages of His commandments. Afterwards, He didn't simply lift us "upon His own beast of burden", but He "loaded us" on His Body, or rather