

To escape from himself, to become untrapped, to be freed from those things that keep him bound to his microcosm, so that he can see in the eyes and recognize, that is, to know his neighbor again, the one different from him, with all the weaknesses and defects which they both have. To surround him with love, and to take care of him, like the good Samaritan did. To care for him according to the "I was a foreigner and you took me in", placing anyone whomsoever in the position of the foreigner, because he himself is "the foreigner" for the other person.

In the face of our neighbor, we see the image of God. What we do to our neighbor, we do before God to his own image. "Did you see your brother? You saw the Lord your God", we learn from the patristic teaching. This is how each of us is guided gradually to the meeting, to forgiveness, to the journeying together to the Kingdom of God.

Archim. A. A

SUNDAY, NOVEMBER 27, 2022 13TH SUNDAY OF LUKE. *James the Great Martyr of Persia, Nathaniel of Nitria & Pinouphrios of Egypt, the Righteous, Gregory of Sinai and his disciple Gerasimos, Arsenios of Rhaxos, James the Wonderworker, Bishop of Rostov .*

EPISTLE READING: *St. Paul's Letter to the Ephesians 2:14-22*

GOSPEL READING: *Luke 8:8 - 17*

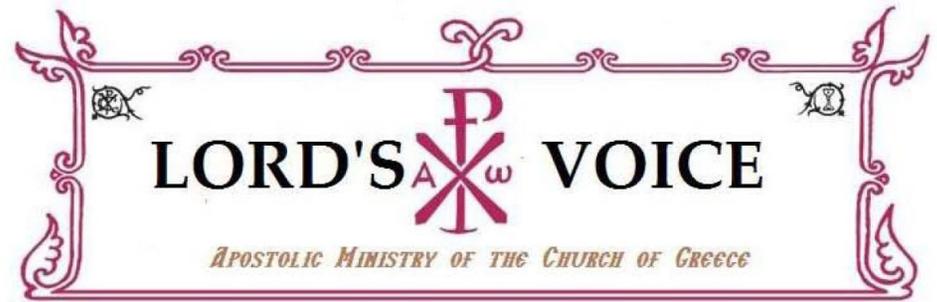
TONE OF THE WEEK : *Grave Tone*

EOTHINON : *Second Eothinon*

SUNDAY, DECEMBER 4, 2022 10TH SUNDAY OF LUKE. *Barbara the Great Martyr, John the Righteous of Damascus, New Hieromartyr Seraphim, Bishop of the Phanar in Greece, Juliana the martyr of Heliopolis, Alexander Hotovitzky New Hieromartyr of Russia Missionary to America .*

EPISTLE READING: *St. Paul's Letter to the Galatians 3:23-29; 4:1-5*

GOSPEL READING: *Luke 13:10 - 17*



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CHRIST AND THE LAW

Jesus Christ in all His speeches, interprets the word of God. He does not address the public that He has in front of Him through a simple recapitulation of the Law, but on the contrary, He interprets it, and He enriches it, thus giving it, its deepest meaning, so that the listener is able to understand the essential content of His teaching. Many times, the Pharisees, with an attitude of self-referentiality and a showing off of knowledge, due to their attachment to Law, tried to undermine Him, in order to have a reason to accuse Him.

However, how would it possible for the legislator and lawgiver Himself to not know the Law? To all the methodical and insidious efforts of the Pharisees, Jesus Christ answered sternly, analyzing, at the same time, with examples and parallels, the divine will, in order to soften their hard-heartedness, and for them to become themselves, that which in today's era is heard almost everywhere, and especially from the youth, "more open".

THE SUNDAY GOSPEL READING : LUKE 18:18-27,

At that time, a ruler came to Jesus and asked him, "Good Teacher, what shall I do to inherit eternal life?" And Jesus said to him, "Why do you call me good? No one is good but God alone. You know the commandments: 'Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor your father and mother.' " And he said, "All these I have observed from my youth." And when Jesus heard it, he said to him, "One thing you still lack. Sell all that you have and distribute it to the poor, and you will have treasure in heaven; and come, follow me." But when he heard this he became sad, for he was very rich. Jesus looking at him said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go 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."

More open, on the one hand, but not exposed and unprotected in every new experience.

Eternal life

A young man asked Jesus Christ: "What good thing should I do, to inherit eternal life?' The Lord did not ignore him, but suggested to him what is self-evident, that is, the observance of the commandments. He limited Himself, furthermore, to some of them, which refer to human relationship and contact, ending in: "Love

your neighbor as yourself". In other words, He urged him to love the person of the other, the different one, as himself, without limitations and conditions, but for precisely what He himself is; to cultivate empathy, in order to know, feel and love his neighbor as he loves and takes care of his own self.

The teenager, however, in an act of exaggeration, justified due to his young age, wanted something even more, so that he could have a place in the Kingdom of God. So, he asks: "What am I still lacking?" However, he thus enters, unwittingly and in his ignorance, into a state of competition. Discerning a spirit of pride, Jesus Christ treats the young person, no longer as a small child, but as a responsible person, who is preparing to spread his wings in life, and chart his own course. He confronts him with reality and asks him to sell his possessions and follow Him. In other words, to part with his life full of comforts, to become less comfortable, to transcend himself, and to see his brother, his neighbor, following the Lord. He doesn't say anything new, but He rephrases the call for him to take up his personal cross.

The invitation of Christ

God does not ask for absolute sovereignty in the human heart, but for priority. When the disease of wealth nestles in the heart, then it is difficult to find room in it for fellow human beings. "You are not able to serve both God and mammon." This is exactly what God asks of man: not austerity, but the rational management of material goods.