

father, our regular approaching Divine Communion with a spirit of repentance, studying the word of God and the writings of our holy Fathers, and good works which follow, are the expressions of genuine love for His Person.

Obedience to God's will and not to our own many wills, heals loving to rule, humbles and spiritually transfigures loving to be first, so that we struggle who will concede his will more in order to comfort his neighbor, aside naturally from sin and heresy.

Unwavering trust in divine Providence, with the daily bread being the only concern, according to the Lord's Prayer, chases away anxiety for the future, which furthermore we don't control, chases away the spirit of avarice, filling us with the carefreeness of "possessionlessness".

Finally the many times bloody struggle for us to not yield to unnamable fleshly thoughts, is inscribed in the cartouches of those struggling the world over, as diligence in the virtue of virginity. Thus, with the passage of time, we also reach the point of feeling next to Christ, clothed and in our right minds, like so many many saints, martyrs and strugglers of the faith.

Archim. E. T.

**SUNDAY, NOVEMBER 2, 2014 5TH SUNDAY OF LUKE, The Holy Martyrs Acindynus, Pegasus, Aphthonius, Elpidophorus, and Anempodistus, Domnina, Domna, & Kyriaki, the Martyrs**

**TONE OF THE WEEK:** Fourth- **Eothinon** Tenth

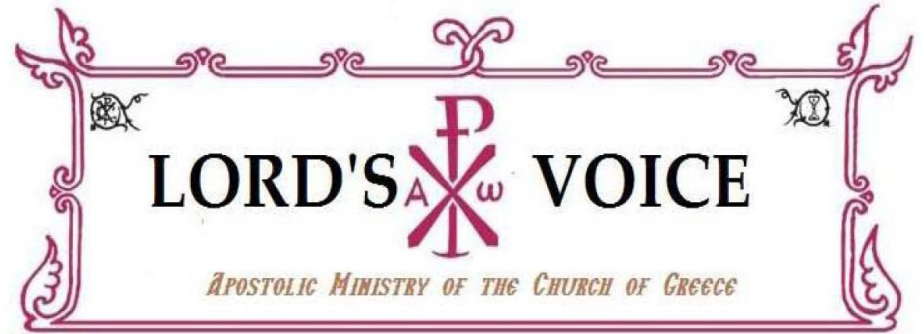
**EPISTLE** St. Paul's Letter to the Galatians 6:11-18

**GOSPEL** Luke 16:19-31

**NEXT SUNDAY, NOVEMBER 9, 2014 7TH SUNDAY OF LUKE, Nektarius the Wonderworker, Metropolitan of Pentapolis, Onesiphorus and Porphyrius of Ephesus, Matrona, Abbess of Constantinople, Theoktisti of the Isle of Lesbos, Symeon the Translator.**

**EPISTLE** St. Paul's Letter to the Galatians 2:16-20

**GOSPEL** Luke 8:41-56



62<sup>nd</sup> Year

NOVEMBER 2 2014

Pamphlet # 44 (3205)

## INDIVIDUALISM AS AN ILLNESS OF OUR AGE

We are speaking about the familiar parable of the anonymous rich man and the poor Lazarus, beloved brethren, in today's Gospel. The characteristics of the life of the rich man are related with luxury, squandering, secular luster, insatiable enjoyments, individualism and indifference. On the contrary, the life of the poor Lazarus are characterized by deprivation, affliction, indigence, illness and furthermore, the pain which came from the fact that the roaming dogs would come and lick the wounds from his body which was full of ulcers. The rich man senseless, didn't pay any attention to the very wounded Lazarus, who was lying at his outer door and who desired to be fed only from the remainders, the crumbs of the meals and of the suppers of his rich table.

Both of them died and, passing to eternity, both the anonymous rich man, as well as the poor Lazarus are in a completely reverse condition: Lazarus is enjoying the blessedness of Paradise in the embrace of the patriarch Abraham and the rich man is in the murkiness of deprivation of the love of God, more precisely "he's being whipped" by the love of God. Aside from this, he is also "being whipped" in the concern which he has for his relatives. He "is striving" for them, so that they don't also come to that murky place where he himself is.

## **5th Sunday of Luke**

### **The Gospel of Luke 16:19-31**

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses, and the prophets; let them hear them.' And he said, 'No, father Abraham; but if some one goes to them from the dead, they will repent.' He said to them, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.'"

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### **Grievous anonymity**

It impresses us that Christ silences the name of the rich man. This person was different towards his neighbor, consequently also towards God as well. He considered as a given, firm and certain, only the factors of his senses, he gave himself to the delightful life of the senses, "he got lost" in his good life and finally consciously selected the footpath which leads to spiritual death. He lost himself. On the contrary the poor man of the outer door, Lazarus, forbearing the martyrdom of conscience due to the rich man's lack of compassion, the pain from the ulcers of his illness, the burning heat of the day and

the freezing cold of the night, in the end he draws the rich divine mercy and enjoys the divine presence, in the courtyards of a joy which is none other than the kingdom of God. He tastes the blessed quiet in the love of God, so for this reason he doesn't seem to be speaking anywhere. He is suffering divine love. He's not even being heard!

### **Endless cares**

The rich man nevertheless makes a lot of "noise". He is also in the divine Presence, but in a completely different manner, the manner of being which separates him abysmally from the sabbatization of Lazarus. He is suffering. He is in pain. He is "thirsting". He is despairing. He is not able to ask forgiveness. Now everyone must help him. Both Abraham and Lazarus. Oh woe however! Now he has passed without return to a different, other way of being.

He is also very concerned about the matter of his five living brothers. He wants them also to not come here where he is, so for this reason he begs Abraham to send Lazarus to tell them the truth. Abraham retorts telling him that they will not be convinced about what is happening after death even if they see some dead person resurrecting, since Moses and Prophets aren't convincing them. Furthermore it is also familiar to us that even then when Christ resurrected Lazarus, the Jews desired repeatedly to murder Him in order to wipe out the proof of his resurrection.

Maybe aren't the Prophets and the Saints of every age those resurrected in Christ? How many in the end are they do not believe them?

### **Rejecting selfishness**

The medicine finally, is for one to be able, living ecclesiastically to overcome the obstacles which his egotism elevates to him and to open up in relationship to his neighbor man, especially the needy, exhausted, spiritually anemic person of our day.

Of course each one of us encounters many "Lazaruses" in his daily life. Among these Christ is hidden, not demanding, but, because He is utter courteousness, begging for the cup of cool water of our love.

His love that extends up to the boundaries of begging and disarms us. We ought to have or to try to obtain spiritual eyes and spiritual ears, so as to understand that the Lord is hungering and thirsting our salvation, like another Lazarus in the outer gate of our heart. If we do not open to Him He will depart in order to go beg elsewhere, outside other hearts. If however we open to Him and offer Him hospitality, He “empties” us from every sediment of egotism, He makes us “machines of God” according to the beautiful expression of the elder Joseph the Cave Dweller, who are not doing anything other than to hunger and thirst the salvation of every neighbor of ours, aiding him, both spiritually, as well as materially.

Today’s gospel passage, beloved brethren, speaks about a man who met with Christ in the land of the Gadarenes. This man was in a tragic spiritual and psychosomatic condition, because as the text clarifies, 10,000 demons had entered inside him and were mercilessly torturing his soul and body. The devil, in other words, hypostatically inhabited inside him. The result was that this creature of God, had lost himself, his contact with other people, circulating naked on account of foolishness and having the tombs instead of another habitation, breaking the chain’s which they sometimes put on him. His case intensely reminds us of those truly inhabiting “the land and shadow of death” (Mt. 4:16).

### **Jesus, son of the most high God**

The confession of the demons about the person of Christ impresses us. They believe in his godhead unrelated to if they are freaking! One might say that a hardhearted atheist by conviction is in a worse condition than they. The Holy Scripture calls him “foolish”, in other words, the person who does not have brakes in the mind: “the fool said in his heart there is no God” (Ps. 13:1. 52:1).

The demon showing how weak he is before the almighty Christ, asks Him permission to enter the pigs, as also happened. More precisely God “concedes” that the demons pass into the pigs because pig meat was forbidden for the spiritually infantile Jews, as a type of basic asceticism. (Deut. 14:8). Despite this, because the Roman occupiers would eat pork, the Jews held an unlawful business in

order to gain money. Through this God was censuring their avarice.

### **Clothed and in his right mind**

The fellow who up to a little while ago was in a tragic condition, after the casting out of the demons, is standing “at the feet” of Jesus, now wearing the garment of prudence and chastity. It is precisely this which the inhabitants of the Gadarenes did not pay attention to and it is precisely this which they ought to have paid attention to.

Christ seems to have placed them all in a dilemma, if they prefer Him or the pigs. They made their choice. They preferred the pigs and cast Christ far away.

The same thing happens with us, beloved. From the morning watch until night we don’t do anything else rather than to satisfy the various named and various types of our passions, “sacrificing them” at the altar of the idol which each one has formed for himself. We don’t want Christ to inhabit our heart, no matter with what or how much this costs us, so that we can be clothed and in our right mind.

Saint Demetrios who celebrates today also made the correct choice, who, on the one hand, is a gift of God to us and His sign among His people and on the other hand is he is our own judgement for our attitude towards Christ. Saint Demetrios through his martyrdom becomes Christ’s and the whole world’s. He becomes the completely universalized person, the person who contains everyone in his heart, because it widened so much, so as to become the place of Christ, the Church, a Paradise of delight. And all of us rest in him, accepting his precious love. And he is a sign of God for us all to imitate him, trampling upon loving to rule, pleasure-loving and our avarice, three demons, who in various ways torture all of us.

### **Our cure**

There is no other cure and furthermore radical one, without reverting and going backwards, other than Christ, from our love for Him. Our regular church going, the ceaseless invocation of divine mercy through noetic prayer of the heart, the “Lord Jesus, Christ, have mercy on me” the sincere confession of passionate thoughts, desires which persist and of things we committed, to our spiritual