

opposes and rises up against our wicked dispositions and actions, while it approves the good ones and is satisfied with these. Consequently, there is a common criterion of actions and decisions in all people! So for this reason also, there is common judgment by God!

In human society empty chatter, injustice, pain and the conviction that evil triumphs, is ascertained. Why? Because unfortunately many diligently struggle to silence the voice of the conscience, not only their own, but of other's as well. A systematic perversion of the human person and his ruination is attempted, not only with problematic deeds of the human hypostasis, but also with the cultivation of the viewing that it is something lawful, moral and fair. That it attempts to pose a blockade to the downfall and to make the voice of the conscience to be heard, is characterized immediately with various unfavorable terms, because there aren't arguments which are able to negate what is just!

When the voice of the conscience is heard, man with a natural and spontaneous manner turns toward God and relates with Him. The being of the voice of the heart of the conscience and its expression in man's life justifies Tertullian's phrase that: "the soul is by its nature Christian". Let the prayer of everyone who is Christian be that all people hear the voice of their heart in order to come to know Christ and to proceed according to the divine will. Amen.

Archimandrite I. N

**SUNDAY, JUNE 14, 2015 2ND SUNDAY OF MATTHEW, *The Holy Prophet Elisseus (Elisha), Methodius the Confessor, Patriarch of Constantinople, Cyril, Bishop of Gortyna***

**tone of the week: Tone One, Eothinon Second Eothinon**

**EPISTLE St. Paul's Letter to the Romans 2:10-16**

**GOSPEL Matthew 4:18-23**

**NEXT SUNDAY, SUNDAY, JUNE 21, 2015 3RD SUNDAY OF MATTHEW, *Julian the Martyr of Tarsus Terentios, Bishop of Iconium, Nikitas the New Martyr of Nisyros.***

**EPISTLE St. Paul's Letter to the Romans 5:1-10**

**GOSPEL Matthew 6:22-33**



63<sup>RD</sup> YEAR

JUNE 14, 2015

PAMPHLET # 24 (3237)

## THE IMPARTIAL JUDGEMENT OF GOD

Just as the long period of the Compunctionate Triodion and the Triodion of Roses, the (Pentecostarion) finished, in the first Sunday after their completion, our Church places an Epistle Reading which scatters many thoughts and comforts consciences. And this because, with the so many things which preceded and the so many important things which were shown forth, it is natural for some weak people to cultivate the thought that probably it is not advantageous for someone to be a Christian. Since Faith instead of a gift and benefaction of God is also a responsibility and a giving account of man, since whoever knows the revealed Divine will, no longer has a justification for his condition, since by definition, the Christian life is a spiritual struggle, even if without anxiousness, all of this seems heavy and difficult for weak man, who easily can be deceived by the thought that ignorance is advantageous, that the discrete distance from the Church suits, that not being occupied with the spiritual life and holiness makes it easy.

### The clarification

With the deep experience of the tendencies of the human soul, the Apostle Paul hastens to clarify matters. "There is no favoritism by God". God doesn't favor persons! He doesn't look at descents, parchments of forbearers, "confessions" of Faith.

**ST. PAUL'S LETTER TO THE ROMANS 2:10-16**

**Prokeimenon. Mode 1.**

**Psalm 32.22,1**

**Let your mercy, O Lord, be upon us.**

**Verse: Rejoice in the Lord, O ye righteous.'**

Brethren, glory and honor and peace for every one who does good, the Jew first and also the Greek. For God shows no partiality. All who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

honor them, whereas on the contrary no one honors and respects those who once were eminent rulers, the Apostle projects something else.

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He doesn't examine who was born a Jew and who an idolater. He doesn't yield to human theorems and loud-mouthed proclamations. He examines the essence! He is precisely just because He judges not with His absolute Holiness or ideological stereotypes as the measure, but His infinite condescension. And He judges in total each person's way of existence.

Precisely what does He judge in man? Everything! What does He pay attention to first? Man's actions! With what compass does he judge? With the capabilities which each person has in his life and how much he took advantage of them! In other words? In other words, whoever knows the Word of God will not be judged based on this Law. Whoever didn't know Him will not be judged

based on this Law. This however, doesn't mean that they will be judged more favorably. In God's judgment there are no distinctions. There is understanding and leniency, there is love, there is omniscience, but not favoritism, nor partiality.

What is overriding in God's judgment? Diligence! It was a pathogenesis of the Jews, admitted by everyone. They would listen to the law of God, they would learn it from young, they paid attention to the external forms, but they didn't "do", didn't align their life to the Law of God. Even the Lord Himself admitted it when He said: "this people honors me with their lips, while their heart is very far from me" (Mt. 15:8). So for this reason, the Apostle of the Gentiles also underlines that "not whoever simply hears the reading of the divine law, but whoever keeps the law, they will be recognized as righteous".

### **The common guide**

The above argumentation of the Apostle Paul clarifies that God will not judge based on human stereotypes and crafts and consequently, he comforts the thought about the absolute just judgment of God. He doesn't entertain however, the viewpoint that in the end whoever has not heard a word about Christ is in a better fate than us Christians because they will be judged with a more favorable manner, as they will have the justification that they didn't come to know the word of God and they didn't have the same capabilities as those who had the blessing of growing up in a Christian atmosphere.

Nor does this apply precisely thus, the Apostle Paul proclaims. And this because God, in order to not treat anyone unjustly, strove and wrote in the hearts of all people a common law, which urges to the good things and turns them away from the evil things, activating whatever the external law is supposed to perform or realize. And this written law in the hearts of people, is none other than each one's conscience. The conscience, which