

and by the decision that whatsoever harm, be restored to the measure possible.

The way Christ acts, causes murmuring among all those who, may have respected the teacher on the one hand, however could not understand how He acts, nor detach themselves from the evil habits of social stereotypes and biases. Thus, in condemning, they themselves are condemned, and self condemning themselves, with whatever this results in, spiritually.

The way Christ acts, obligates Him to directly declare His purpose on the earth: "for the son of man came to seek and save the lost". In other words, the human race as a body, as a united totality, which sunk with the fall, into perdition. Whoever is differentiated from this body, considering himself higher or something different than the rest, on his own refuses to end up a target of Christ, for him to be sought and saved, like Zacchaeus. Whoever does not rejoice with the repentance and the salvation of the other person, but insists in remembering the other's sin, is not benefited by Christ and the benefactions which He offers to humanity. Whoever does not humbly accept his sinfulness, is not able to set the beginning of repentance and to gain what Zacchaeus also did, for Christ to remain with him

Archimandrite I. N

**SUNDAY, JANUARY 31, 2016 15TH SUNDAY OF LUKE, *Cyrus & John the Unmercenarys, Holy Women Martyrs Theodote, Theoktiste and Eudoxia, Our Righteous Father Arsenius of Parus.***

**tone of the week: *Tone Two***

**EOTHINON *Second Eothinon***

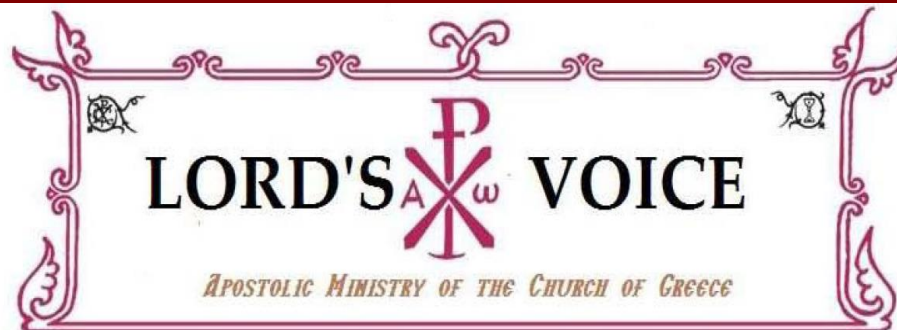
**EPISTLE: *St. Paul's First Letter to Timothy 4:9-15***

**GOSPEL: *Luke 19:1-10***

**NEXT SUNDAY, FEBRUARY 7, 2016 16TH SUNDAY OF MATTHEW, *Parthenius, Bishop of Lampsacus, Luke of Mount Stirion, Theopemptos the Martyr & his Companions, George the New Martyr of Crete, Afterfeast of the Presentation of Our Lord and Savior in the Temple..***

**EPISTLE: *St. Paul's Letter to the Corinthians 6:1-10***

**GOSPEL: *Matthew 25:14-30***



**64<sup>TH</sup> YEAR JANUARY 31, 2016 PAMPHLET # 5 (3270)**

## THE LOST

In our age we ascertain the prevailing tendency for criticism down to annihilation of the other person. Our society is occupied with gossip as a way of putting down the whatsoever person, especially whoever has some responsible and envious position. But also in our daily life we like putting down not only enemies, but also relatives, friends, acquaintances, neighbors, people on whom we depend, and are the first who in our difficulty we usually take refuge in. Furthermore, we usually do not forget the whatsoever gossip, reputation, or fault of our brother, whereas we hasten to render permanent rebuke, sticking, as our people say, "labels".

One could say that this was always happening and consequently, the similar behavior of people should not impress us. The tragic thing in our age is the following. Whereas in older times, at least during the raising of young people, similar behaviors would be chastised, today on the contrary, they are encouraged, saying that criticism and putting down is a revolution or the denouncing of things that are wrongly placed, at the same time when only division and breaking up results in human relations. Furthermore the following contradictory thing is observed. On the one hand, in the name of a supposed freedom, our young people are encouraged to do whatever they want, without limitations or obstacles, at the same time when with the contemporary technological achievements, something will escape with difficulty, since everything is documented.

**15TH SUNDAY OF LUKE,**  
***The Gospel according to Luke 19:1-10***

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaios; he was a chief collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchaios, make haste and come down; for I must stay at your house today." So he made haste and came down, and received him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchaios stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost.

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On the one hand, in the name of a supposed freedom, our young people are encouraged to do whatever they want, without limitations or obstacles, at the same time when with the contemporary technological achievements, something will escape with difficulty, since everything is documented. Thus, some fault of youth or some sin of ignorance forever characterizes whoever was not careful, giving cause even to blackmail or manipulation in later years.

### **Zacchaeus**

Something similar is developed in today's Gospel. Zacchaeus is presented, and Christ's behavior towards him is juxtaposed to that of the rest of the people and furthermore of his fellow citizens. What was

Zacchaeus? A chief publican. If the simple publican, who rented the taxes of an area, down paying them to the Roman state, and subsequently getting them many times over, with every means, even violent means, with every way, even unjust ways, was hated, how much more so, their leader!

And nevertheless, he whose life was characterized by the pursuit and chasing of wealth, desired something which his high social position, the means which he had at his disposition, or also his natural formulation furthermore, were not able to offer him. "He was seeking to see who Jesus is". Why? Who knows. Probably he had heard the good reputation of Christ. Probably he had heard the objections of the Scribes and the Pharisees. Probably he wanted to formulate his own viewpoint concerning the person, even with a glance. Probably he wanted to see Him who behaved toward people with so much love, especially those suffering, but also the sinners. And this desire of his, leads him to do something crazy, to climb a tree in order to see comfortably, without them seeing him. And whereas everyone is overlooking him and passing by indifferently beneath the tree, Christ locates him and traps him: Zacchaeus, hasten come down. For today I must stay in your home".

As soon as Zacchaeus humbled himself a bit, as soon as he showed a little eagerness to move with a favorable disposition, even with a good curiosity, toward Jesus, He first hastens to respond and to reach him, helping him to correctly establish his repentance. And there before everyone who was criticizing Zacchaeus, and for the sake of social bias was rejecting him, Christ gives us a lesson of how love surpasses the past, writes it off and reconstructs it.

### **The purpose of Christ's coming**

The way Christ acts causes a double reaction from Zacchaeus. First, he confesses without words, before everyone that he's breaking of his relationship with whatsoever form of injustice. Second, he binds himself publicly to restore, even over and above, every injustice he had committed. Thus the gospel narration underlines that the request for forgiveness does not denote repentance, nor does it suffice if it is not accompanied by the decision for the same mistake to not occur again,