

misses the mark, has the right to destroy it and to start something else out. Our God however, did not do the same thing when His creature did not respond to His expectations and fought Him, revolting. He sent His Only Begotten Son and Word, so that with His incarnation He could reconstruct human nature, not simply granting the remission of sins, but something much higher, sanctification, theosis, the eternal restoration in the Kingdom of the heavens.

So if we are debtors from such a divine love, are we not also accountable and responsible before it, as to how we enjoy it, in handling it in our life? And if being worthy of the worst punishments, we enjoy the greatest benefactions, with what right will we not imitate God the Father even to the slightest degree, copying with nuggets of love for our fellow servants the torrential river of His constantly loving heart? With what right, being scandalously favored by the logic of love, will we forget it so that we can proceed with the logic of demanding from others?

Archimandrite I. N

SUNDAY, SEPTEMBER 4, 2016, 11TH SUNDAY OF MATTHEW, *Babylas the Holy Martyr, Moses the Prophet & Godseer, Our Righteous Father Anthimus of Coroucle in Cephallenia, Hermione the Martyr, daughter of St. Philip the Deacon, Anthimos the new ascetic.*

tone of the week *Third Tone*

EOTHINON : *First Eothinon*

EPISTLE: *St. Paul's Letter to Corinthians 9:2-12*

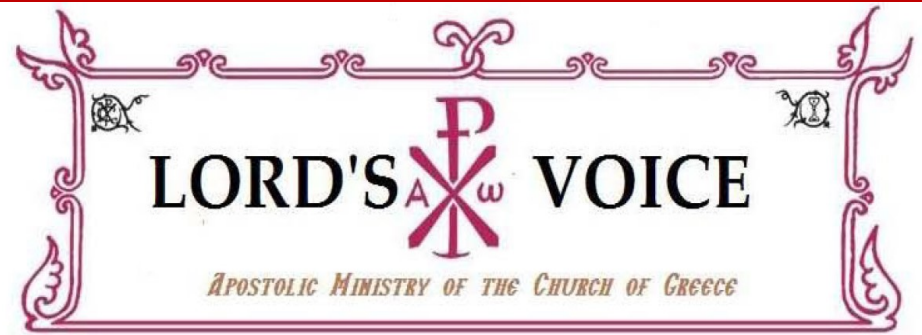
GOSPEL: *Matthew 18:23-35*

NEXT SUNDAY, SEPTEMBER 11, 2016, SUNDAY BEFORE HOLY CROSS,

Theodora of Alexandria, Euphrosynos the Cook, Demetrios & Evanthea the Martyrs & their son Demetrianos, Sergius and Herman of Valaam, Finland, Afterfeast of the Nativity of the Theotokos, Deinol the First Bishop of Bangor

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

GOSPEL: *John 3:13-17*



64TH YEAR

SEPTEMBER 4, 2016

PAMPHLET # 36 (3301)

THE RESPONSIBILITY OF LOVE

One of the characteristics of our society is the sense of iniquity. A common belief of everyone, is that there is a privileged handling of "some people". That the laws, while they exist, are not implemented, or at least don't apply for everyone, while simultaneously it is considered in action "logical" and expected, that man take advantage of as many "opportunities" as are given to him, to gain benefit in every manner, even in an unlawful and immoral manner. Simultaneously everyone speaks "moralistically" denouncingly, merely in order to transfer the responsibility to others, and to avoid censuring and the results of their own actions, while the most customary projected justification is "everyone acts like that". In other words, whereas we revolt against the injustice on a theoretical level, and nevertheless when we undergo it, in the end we justify it and accept it when it is to our advantage, probably because we easily are reconciled with it, we having dulled our moral sense.

Nevertheless, because we remember that they treated us unjustly, whereas we forget that we may also be treating people unjustly, the taste of injustice is in the tongue of all of us. So for this reason also, many times uncontrolled wrath prevails, the denouncing breaks out, a blind paying back, either with grave words, or with unacceptable works against the other person, who is usually equally innocent and in the same fate as us. The easy observation is that this does not simply deconstruct, but it dissolves society, after it first characterizes it as declining. The difficult thing to note is the pinpointing of what is to

11TH SUNDAY OF MATTHEW

THE GOSPEL ACCORDING TO MATTHEW 18:23-35

The Lord said this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailors, till he should pay all his debt. So also my heavenly Father will do to everyone of you, if you do not forgive your brother from your heart."

blame, and we reach the piling up of offensive anger as the par excellence characteristic of our daily life..

Claiming the due debt

Our Christ speaks today with a parable, wanting within an unreal story, to define the reality in human relationships and to indicate the desirable and henceforth advantageous path for man. A servant found a fellow servant on his road, to whom he had lent a meager amount, which nevertheless he had not yet returned to him. So he rushed upon him and was choking him, demanding the return of the due small loan. Despite

the debtor's begging, who on his knees was begging him for a credit of time, until he could find the due amount, the loaning servant dragged his fellow servant and locked him up in prison. One could say that this behavior of the loaning servant to his debtor fellow servant, is completely lawful and logical. When it boils down to it, according to the prevailing worldwide financial principle, "agreements must be kept".

Based on this square logic, it is absolutely natural for the implementation of whatever has been agreed, to be demanded and imposed, mainly because it is the responsibility of each contractor to think merely of his interests, to defend them and to validate them, considering a priori, the attitude of his counterparty, unyielding and harsh. In other words, if one undergoes the harms which the non execution of the agreement brings about, "he gets what's coming to him", since he ought to have provided or not agreed to such terms, or he should have striven for their fulfillment. This pattern of thinking comprises also the quintessence of "capitalist morality", as a development of Protestant morality.

God's benefactions

What is the loaning servant forgetting? What makes his behavior to his fellow debtor servant unacceptable? That at the just previous moment, not another fellow servant of his, but his Master himself, had forgiven him an impossibly huge amount, which he owed and there was no case for him to be able to pay it back, even if he would sell off all his belongings, even all the members of his family and his own self as well. Furthermore he forgave him the debt yielding to the related debtor servant's intense supplication and begging.

In other words, our Christ comes to remind us of Holy God's infinite benefactions toward us. Benefactions which being truly rich, were given to us without us being worthy of them, as we had greatly embittered God. We were debtors to such a degree, that nothing would have been capable of counterbalancing our sinful apostasy and of giving us some hope of salvation. Nevertheless, the Creator did not become enraged with his creature. Every creator- a painter, a poet, a craftsmen, a composer, a sculptor, an author, when he does not like his creation, when it does not respond to his expectations, when somewhere he