

and now. I wonder how many now are distinguished, are benefited and are saved?

And nevertheless, the Church, which as their Mother accepts everyone, without distinctions and exclusions, nevertheless forewarns. How many of us pay attention to the liturgical petition: "For this holy house and for those who with faith, piety and the fear of God enter herein? Our Church prays not for everyone who physically is inside the Church, but only for those who with faith, piety and the fear of God spiritually are inside the Church. She calls "with the fear of God, faith and love" that we commune. In other words, she poses presuppositions. Where do these aim? Not in giving us difficulty, but in facilitating us to a conscientious decision-making, so that we Christians do not exist as a mass, but as a totality of conscientious persons, struggling to gain the Kingdom of the Heavens.

Christ wants us clear-cut and decisive in our relationship with Him, and this means, personalities with principles and values which they do not betray according to circumstance, because "that's what the others do", but they embrace them and remain firm in these, at whatsoever cost and price.

Archimandrite I. N

SUNDAY NOVEMBER 6, 2016 7TH SUNDAY OF LUKE, Paul the Confessor, Patriarch of Constantinople, Luke the Monk of Taormina

TONE OF THE WEEK Tone Three

EOTHINON : Nineth Eothinon

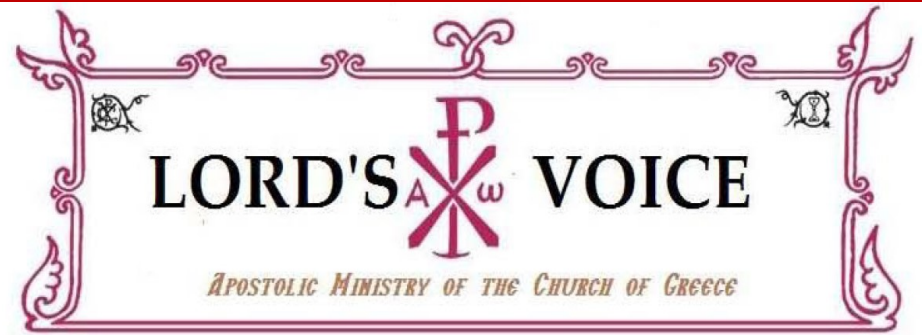
EPISTLE: St. Paul's Second Letter to Galatians 1:11-19

GOSPEL: Luke 8:41-56

NEXT SUNDAY, NOVEMBER 13, 2016 8TH SUNDAY OF LUKE, John Chrysostom, Archbishop of Constantinople, Damaskinos the New Martyr of Mount Athos, Anthousa, the Mother of John Chrysostom.

EPISTLE: St. Paul's Letter to the Hebrews 7:26-28; 8:1-2

GOSPEL: Luke 10:25-37



64TH YEAR

NOVEMBER 6, 2016

PAMPHLET # 45 (3310)

THE OTHERS

"That's what everyone's doing". "Why should I be different than the others?" "Where are you living?" "Don't you see what's going on around you?" and many other similar expressions have been invented in order to validate as prevailing the tendency for man to not be distinguished from the rest of the people, but to submit to the beckoning and the ruling mindset of society in which he belongs. This is essentially a perversion, which sets out from something healthy, the necessity for man's socialization and his enlisting in some totality, it develops however in a sick manner, when the uniqueness of the personality is abolished for the sake of mimicking and adapting to the collective stereotypes which prevail.

And this contains many spiritual dangers, especially for the younger people, who since they are seeking the destination of their life, copy, identify, imitate, as they are impressed, influenced, are impassioned and in the end, they follow indiscriminately and carelessly, whatever dazzling things shines, believing it to be gold, without understanding that is a bait, without seeing the trap behind it.

The pressing crowds

Thousands of people were following Christ, as they were going to the home, where the leader of the synagogue Jairus had called Him to heal his gravely ill, only daughter. And furthermore they were "pressing upon him", in other words, they had gotten stuck on Him, so that a moving human wall was created. A unique blessing to be able to touch Christ Himself. And nevertheless, the crowds are pushed together

7TH SUNDAY OF LUKE

THE GOSPEL LUKE 8:41-56

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As he went, the people pressed round him. And a woman who had had a flow of blood for twelve years and had spent all her living upon physicians and could not be healed by anyone, came up behind him, and touched the fringe of his garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched me?" When all denied it, Peter said, "Master, the multitudes surround you and press upon you!" But Jesus said, "Some one touched me; for I perceive that power has gone forth from me." And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. And he said to her, "Daughter, your faith has made you well; go in peace." While he was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when he came to the house, he permitted no one to enter with him, except Peter and John and James, and the father and mother of the child. And all were weeping and bewailing her; but he said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand he called, saying, "Child, arise." And her spirit returned, and she got up at once; and he directed that something should be given her to eat. And her parents were amazed; but he charged them to tell no one what had happened.

unmoved, overcome by superficial curiosity and a stir to see Christ doing miracles, without the "site" touching them more deeply, indifferent to whatsoever is spiritual.

And among all these, only one woman, troubled by her problem, having lost all her estate, searching for healing and despairing from

people, approaches full of faith, in other words, complete dependence on divine mercy. And she comes not daring to demand, without opening her mouth, believing that she is not worthy for the Teacher to be occupied with her. The only thing she wants, is simply to touch Him. And this contact, which occurs without externally differing from the touching of the rest of the people to Christ, brings about such an overturning and revelation that it makes her worthy of mention throughout the centuries, wherever the Gospel is preached.

"Who is it that touched me?" Christ asks when the crowd presses on Him, in order to indicate the difference of faith and humility which distinguished the specific soul from all the other ones. And whereas it follows that also others of those present, had need of a wondrous cure, this is activated only in the woman who receives it, precisely because she differs from all the others. The only woman who didn't do "whatever all the others" did, is the only one who is benefactored. Not only because she receives the cure. But because she is rewarded with something much higher: "Go in peace". In other words, our Christ rewards her for the way of her life, for the fact that she proceeds with conscientious beliefs and a clear-cut attitude towards Him, without going along with the crowd, being aligned with and submitting advantageously, so for this reason also, He commands her to continue living like that. To not have doubts about the fact that what she did was the correct thing, and to be comforted spiritually with the path of faith and of humility which she has selected.

Persons and not mass

How very many people crowd in our Churches, especially in the big feasts and the celebrations of Saints. How much though, all these people are the people of God distinguished by faith and virtue, and how much they are the crowd that, just as then, they come, and are pressed upon and press without being benefited, precisely because they are not acting conscientiously and are not proceeding with faith as the compass. Furthermore, even worse, how very many approach the "cup of life" and do not simply touch, but they partake all of Christ, because "it is a custom", "for the good", "thus out of habit" without the preparation of confession, of fasting, of charity.... How similar are the conditions then