

successors, to take care of the sick man, to put forth every possible care for the spiritual restoration of the person in the Church. He also hands down two denarii, in which the Fathers recognize the Sacred Tradition and the Holy Scripture, which have been handed down to the Church as infallible guides in the spiritual man's perfection and completion. He forewarns that He will return back in order to examine and render the "innate recompense".

What does Christ clarify with this parable? He clarifies that He Himself came to the earth and His Church exists so that each person can be saved who recognizes his sick spiritual condition and seeks therapy. He does not demand either getting mixed up with politics, or a portion of wealth, or a piece of authority, because all these things are very small and unimportant. Today Christ clearly declares, and in a categorical manner, that His work took place and His Church exists in order to secure salvation and the deliverance of the human race, the most important and eternal achievement. Let us not interpret the parable of the Good Samaritan with terms of a social and providential work. The philanthropy of the Church is not limited to the needy and the poor. Philanthropy has to do with the restoration of fallen man, with the cure of his sick beliefs, with his spiritual healing and his restoration as a child of God. So for this reason it concerns us, since it is addressed to everyone.

Archimandrite I. N

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.

TONE OF THE WEEK *Tone Four*

EOTHINON : *Tenth Eothinon*

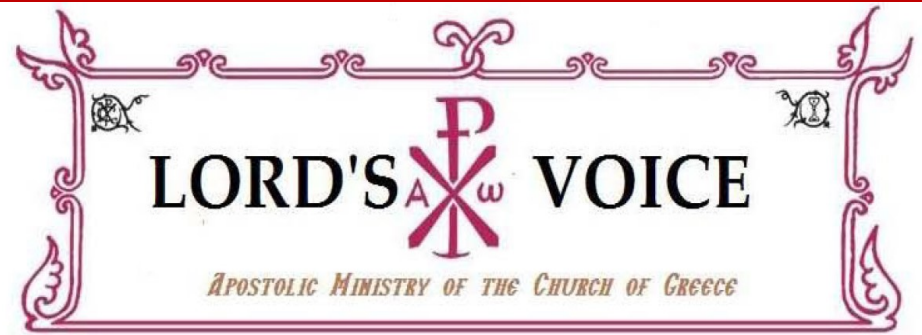
EPISTLE: St. Paul's Letter to the Hebrews 7:26-28; 8:1-2

GOSPEL: Luke 10:25-37

NEXT SUNDAY, NOVEMBER 20, 2016 9TH SUNDAY OF LUKE, The Forefeast of the Presentation of the Theotokos into the Temple, Gregory the Righteous of Decapolis, Proclus, Archbishop of Constantinople

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

GOSPEL: Luke 12:16-21



64TH YEAR

NOVEMBER 13, 2016

PAMPHLET # 46 (3311)

PURE MOTIVES AND A CLEAR GOAL

The quality of the motives with which we people approach one another is a big problem. And the more love freezes, and the more we close ourselves into our own self, and the more we proceed with financial advantageous imperatives, but so much more suspicion rages, so much more the disposition of undermining the neighbor intensifies, so much more we tend to rejoice with the pain, the sigh, the suffering of the other person. And instead of us proceeding in our interpersonal relationships with a good disposition of simplicity and respect for one another, we put forth hypocrisy, selfishness and expediency, forgetting the spiritual law of identifying with the one's suffering.

Even in times of crisis, when solidarity is demanded, assistance and condescension to overcome the whatsoever difficulties, we may be presenting a mask of such dispositions, so long as the spotlights of publicity are lit, however as soon as they go out, we insist in our introversion, fear and rejection of whatsoever other person.

A spiritual clarification

A young fellow who thinks himself smart, an interpreter of the Mosaic law, gives cause for today's parable of the Good Samaritan, one of the most familiar parables of the sacred Gospel. Thinking that he can sway Christ with contradictions, he poses certain questions with external respect. When with questions Christ forces him to answer on his own, it is revealed that he was not asking out of genuine interest, but with

THE GOSPEL LUKE 10:25-37

At that time, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do you read?" And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have answered right; do this, and you will live." But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

surreptitious purposefulness. And again, instead of at least keeping silent, the lawyer insists on asking slyly, in a final effort to expose Christ from the things He is saying.

Christ grabs this opportunity of human treachery, in order to clarify all the above things that we will touch upon. He sets out with a traveler, who descending from Jerusalem to Jericho, fell into the hands of thieves, who after they severely robbed him, beat him up, filled him with wounds, and abandoned him half dead. The Fathers of the Church, interpreting the allegory of the parable, recognize in the severely wounded and half dead traveler, the whole of humanity, which falling victim to the devil, descended from the Paradise of delight, into the arena of the present life, severely robbed of the first beauty of the very good creation of God, severely

wounded by corruption and death, and half dead from the spiritual domination of sin.

As the traveler lies there helpless, he hears steps and he sees first a Priest and then a Levite approaching, the spiritual leaders of Israel, who nevertheless, behaved precisely in the same way. Approaching, they see and depart without helping. For the listeners of the parable, the behavior of the lawful Priest and of the Levite was to be expected. Mosaic regulations forbade to each one in general, especially however to a servant of the Law of Solomon, to touch a corpse, since afterwards they would be considered "impure", whereas they would have to perform an expiation sacrifice in order "to be cleansed". With how much ease, when formalism and legalism prevail, with the excuse of them safeguarding, abolish the God-given law of love, and they legalize harshness. And here the Fathers interpreting, see in the face of the Priest and of the Levite, the Law and the Prophets, which were not capable of saving humanity from spiritual death and perdition.

The delivering sacrifice of Jesus Christ

And the Samaritan comes... The wounded traveler seems to not be expecting anything from him. He is from another race, another religion, an enemy... And nevertheless, he stops at a dangerous place, he cares for the wounded fellow and gathers him up. The Fathers again, in the person of the Samaritan, see Christ Himself. And this because, even though humanity was waiting for him, it was not able to recognize Him as its Savior. It was waiting for Him with secular majesties, with political upheavals, with "financial miracles" and He came simple, without demands or an inner-worldly orientation.

What does our Savior do? He pours upon the severely wounded body of humanity "oil and wine". In bandaging the wounds, the Fathers grasp the abolition of the results of the fall of the First created humans, with the saving work and the delivering sacrifice of Jesus Christ. And in the "oil and the wine" they see the sacred Mysteries and the divine Sermon, as the two god-given means which heal man and restore him spiritually healthy.

Our Christ transports the sick man to the inn, His Church, where with safety and comfort the cure can occur. He takes care of him all night long, the symbol that our Christ does not spare toils and sacrifices for the sake of man, proceeding furthermore to the utmost sacrifice of the crucifactory death. And upon leaving from the inn, withdrawing from the historical forefront, He orders the innkeeper, the Apostles and their