

person, but nevertheless a human and not God. And this, at the moment when Christ not simply has stressed His quality as the second person of the Holy Trinity, but He has shown it forth from the height of the Cross, since on account of this proclamation of His, He was led to the voluntary Passion.

The second reason is the excess of the rich young man's attachment to his wealth. In his heart there was no room for another love. So for this reason also, as soon as Christ suggests that he cast off his belongings for the sake of the poor, in exchange for a position in the choir of the Apostles, in other words, very near Christ "both in the present age and in the future one", he "became very sad" (Luke 18:23). Man always believes that "he knows better". So for this reason also, in our age, with great ease he deifies himself, he idolizes his viewpoints, his convictions and he projects them as "the only truth". When furthermore, even the All Super Perfect God gives some cause to question these beliefs, or even worse to shake them, then man prefers to "abolish" God, to reject him, to turn away from him, rather than to reset his heart, to reconsider the mistakes in order to rank as first the saving love toward God. Our persistence in inflexibilities, beliefs, passions turns away the essential acquaintance and relationship with God, with destructive consequences for us and not for God.

Archimandrite I. N

SUNDAY, NOVEMBER 27, 2016 13TH SUNDAY OF LUKE, , James the Great Martyr of Persia, Nathaniel of Nitria & Pinouphrios of Egypt, the Righteous, James the Wonderworker, Bishop of Rostov, Gregory of Sinai and his disciple Gerasimos, Arsenios of Rhaxos

TONE OF THE WEEK *Plagal of the Second Tone*

EOTHINON : *First Eothinon*

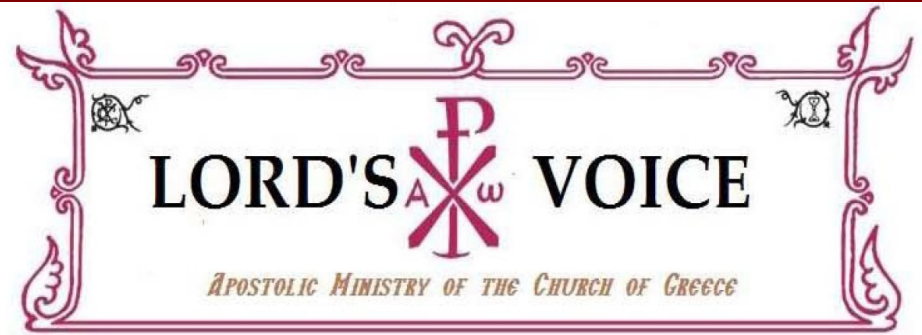
EPISTLE: *St. Paul's Letter to the Ephesians 2:4-10*

GOSPEL: *Luke 18:18-27*

NEXT SUNDAY, DECEMBER 4TH, 2016 10TH SUNDAY OF LUKE, Barbara the Great Martyr, John the Righteous of Damascus, New Hieromartyr Seraphim, Bishop of the Phanar in Greece, Juliana the Martyr of Heliopolis, Alexander Hotovitzky, New Hieromartyr of Russia, Missionary to America

EPISTLE: *St. Paul's Letter to the Galatians 3:23-29; 4:1-5*

GOSPEL: *Luke 13:10-17*



64TH YEAR

NOVEMBER 27 2016

PAMPHLET # 48 (3313)

DOUBLE SOULED

One of the biggest problems of our Church in the 21st century is the fact that while she has many people who are disposed in a friendly manner towards Her, she does not have many Christians. This in a practical manner, means that many people crowd every Sunday in the Churches, they hear Sermons, they keep company with spiritual people, they theoretically accept the faith, but up to a point. As soon as the time arrives for all these things to be translated into life, into practice, into a way of life, there they are revealed completely different. And not out of weakness. Not because struggling, they failed, but because in the inner depths of their hearts, other "loves" exist, attachments to material or immaterial things, views and beliefs "of the darkness of this age". The result is that on Monday morning, many of those who on Sunday morning were showing another face, show another self, unrelated to the one of the immediately previous day.

Not only this. Because this contradictory behavior appears in the majority of many people of those who claim the title of Christian, it is ended up being considered awaited and prevailing. Many who express sympathy towards the Church and her faith get used to believing that they have the right to select, not of embracing the Church as she is or not, but to choose some pieces of our Church's teaching, overlooking the rest, giving the excuse that "these things are not for us", or even worse, writing them off with the excuse of obsolete and outdated, simultaneously calling the Church to do the same thing "in an effort to become contemporary", as they say, so that it can "better be integrated in our age".

13TH SUNDAY OF LUKE

THE GOSPEL LUKE 18:18-27

At that time, a ruler came to Jesus and asked him, "Good Teacher, what shall I do to inherit eternal life?" And Jesus said to him, "Why do you call me good? No one is good but God alone. You know the commandments: 'Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor your father and mother.' " And he said, "All these I have observed from my youth." And when Jesus heard it, he said to him, "One thing you still lack. Sell all that you have and distribute it to the poor, and you will have treasure in heaven; and come, follow me." But when he heard this he became sad, for he was very rich. Jesus looking at him said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Those who heard it said, "Then who can be saved?" But he said, "What is impossible with men is possible with God.

Thus, as soon as the Church pedagogically offends them there where they are suffering, they immediately rise up, deny her, giving a myriad of things as an excuse, many times furthermore criticizing or mocking....

The clear distance

The "ruler" (Luke 18:18) approached the Teacher in order to ask Him addressing Him as good, what he should do to inherit eternal life. He did this surpassing the animosity of the Pharisees, the small-mindedness down to paranoia of the Scribes. The aversion of the Sadducees against Christ. And he approaches Him despite the already circulating threats of all those, that they would cast whoever would approach Christ out of the synagogue and furthermore from the higher class. Consequently, obviously he is approaching Him ready to pay the whatsoever cost.

How does Christ face him? Rather He puts him off and with a brief, if not hurried answer, he seems to want to complete the conversation with him one hour quicker. Furthermore, at the moment when the question which is posed is crucial and can accept a large analysis. And nevertheless Christ answers laconically: "why are you calling me good? No one is good except only God." You know the commandments. Do not commit adultery, do not murder, do not steal, do not give false witness, honor your father and your mother".

A young man, "a ruler", well off, ready to undergo the consequences, approaches Christ and He keeps him at a distance. Why? How different is Christ's behavior from the stance of many of us when we are given the opportunity to keep company with whatsoever type of notable people and furthermore when they are related to greater or lesser authority. Many times furthermore, even in Churches, when public people appear, phenomena of excess are observed and effusiveness so intense, that it exceeds the measure of propriety and makes those in their right mind wonder. And nevertheless, Christ teaches another behavior.

The reason

Basically for two reasons Christ seems to want to quickly disengage from the conversation, without an essential result, with the rich young man. And both are illustrated as a basic pathogenesis of the spirituality of our age. And Christ with the clairvoyance of the Creator who knows His creature better than each one, shows them forth, on the one hand, in order to denote them as spiritual dangers throughout time, on the other hand, expressing His sadness to engage in an effort to overcome them.

The first reason is the predisposition of the noble youth to approach Christ in order to be benefited by Him, without however believing Him as the Only Begotten Son and Word of God. In his eyes Jesus is still the talented teacher of Israel, not however perfect God and perfect man. So for this reason also, Christ denotes the contrariness of the noble address, which did not correspond to the internal belief. Why are you calling me good? Good is only God and you are not accepting me with this quality of mine. It is the mistake of so many who approach Christ with respect as a great teacher, a mystic, an innovator, a talented