

and meet his neighbor. To be released, to be freed from those things that keep him bound to his microcosm, so that he can look into the eyes and recognize his neighbor, who is different from him, with all the weaknesses and the faults that both have. To surround him with love and to take care of him like the good Samaritan did. To treat him according to the "I was a stranger and you took me in", placing the whatsoever person in the place of the stranger, because he himself is "a stranger" to the other person.

In the person of our neighbor, we see the image of God. Whatever we do to our neighbor, we do it before God and to his image itself. "Did you see your brother?" You saw the Lord your God", we are taught by the Fathers of the desert. This is how each of us is led gradually to a meeting, to a forgiveness, to a journeying together to the Kingdom of God.

Archim. A. A.

SUNDAY, SEPTEMBER 4, 2022 12TH SUNDAY OF MATTHEW

Babylas the Holy Martyr, Moses the Prophet and Godseer, Our Righteous Father Anthimus of Coroucle in Cephallenia, Anthimos the new ascetic, Hermione the Martyr, daughter of St. Philip the Deacon

EPISTLE READING: *St. Paul's First Letter to the Corinthians 15:1-11*

GOSPEL READING: *Matthew 19:16-26*

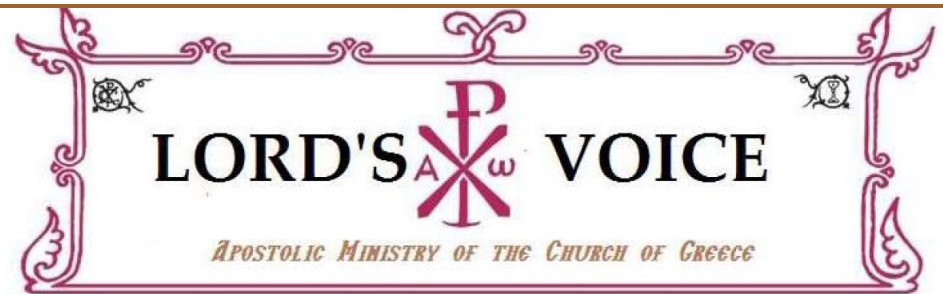
TONE OF THE WEEK : *Third Tone*

EOTHINON : *First Eothinon*

SUNDAY, SEPTEMBER 11, 2022 *Sunday before Holy Cross, Theodora of Alexandria, Euphrosynos the Cook, Demetrios & Evanthia the Martyrs & their son Demetrianos, Sergius & Herman of Valaam, Finland, Afterfeast of the Nativity of Theotokos, Deinol the first Bishop of Bangor.*

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

GOSPEL READING: *John 3:13-17*



70TH YEAR September 4 2022 PAMPHLET # 36 (3614)

THE SEARCH OF THE GOOD

In all His speeches, Jesus interprets the word of God, revealing His will. He does not address the audience in front of Him for a simple recapitulation of the Law; on the contrary, He enriches it, giving a deeper meaning, so that every listener is in a position to understand its essential content. Many times, the Pharisees with an attitude of self-referentiality and showing off knowledge of their adherence to the Law (Heb. Torah), tried sometimes directly and sometimes sideways, most of the time, in a persistent way, to find a reason to accuse Him.

However, how is it possible for the lawgiver Himself to not know the Law, better than everyone? However, how could it be possible for Him who gave the people the rules and the guide for his spiritual advancement to not know better? To all the methodical and insidious efforts of the Pharisees, Jesus responded with severity, analyzing, at the same time, with examples and parallels, the divine will, so as to soften their hardness of heart, and for them to become themselves what is heard everywhere these days, "more open"! Open, but not exposed and unprotected before every new experience.

THE SUNDAY GOSPEL READING: MATTHEW 19: 16- 26

At that time, a young man came up to Jesus, kneeling and saying, "Good Teacher, what good deed must I do, to have eternal life?" And he said to him, "Why do you call me good? One there is who is good. If you would enter life, keep the commandments." He said to him, "Which?" And Jesus said, "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and You shall love your neighbor as yourself." The young man said to him, "All these I have observed; what do I still lack?" Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." When the young man heard this he went away sorrowful; for he had great possessions.

And Jesus said to his disciples, "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, 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." When the disciples heard this they were greatly astonished, saying, "Who then can be saved?" But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."

A simple road

A young man asked Christ: "What good thing should I do that I may have eternal life?" The Lord did not ignore him, nor did He address him with some special word of life or with some attractive ideology, but on the contrary, He

suggested what is self-evident, that is, the observance of the Law. In fact, He limited Himself to only a few commandments, which concern the human relationship, culminating in the commandment: "You shall love your neighbor as yourself". In other words, He urges him to love the other different person, like himself, without limits and conditions, but for precisely what he is. To cultivate, so to speak, empathy, so that he can feel and love his neighbor, just as he loves and takes care of himself.

But the young man, in an act of exaggeration, for a justified reason due to his age, wanted something more, to be able to have a place in the Kingdom of God. He asks: "What am I still missing?" He enters thus, unintentionally and in his ignorance, into a state of competition. Distinguishing a spirit of pride, Jesus treats the young man not as a child, but as a person who is preparing to spread his wings and to carve his own path in life. He brings him face to face with the reality. So, He asks him to sell his possessions and to follow Him. To part with his life full of comforts, to let loose, to come out of himself and see his brother, his neighbor, following Him. His words are nothing but a rephrasing of "whoever wants to come after me, let him deny himself and take up his cross and follow me".

A holy priority

God does not ask for the absoluteness of the human heart, but the priority in it. When the disease of wealth nests in the heart, it is difficult to find room in it for fellow human beings: "You can't serve both God, and mammon". This is what God asks of him; not austerity, but the rational management of materials. He asks him to come out of himself