

The sacrificial offering

We are called, therefore, having the Good Samaritan of the parable as a model of Christian teaching and pastoral care, to be “present” in a practical manner, in the everyday life of the foreigner, the person next door, the neighbor, whether he belongs to the Church militant, i.e. to the whole of the baptized believers, or if he is outside it. In the Gospel of the Judgment, the Lord says: "I was a stranger and you gathered me up, naked and you clothed me." In other words, He invites us each time to proceed in our life with love, and indeed with the concept of practical, selfless, sacrificial offering, and not in the sense of the simple expression of emotion. We need to love the other, the different person, just as we love our own self. With simpler words, to love without discrimination, as Jesus Christ Himself also did, for the salvation not only of a part of the world or of a portion of chosen people, whom they believe that they possess the fullness of knowledge, but for the whole world.

Archim. A. A

SUNDAY, NOVEMBER 13, 2022 8TH SUNDAY OF LUKE ,

John Chrysostome Archbishop of Constantinople, Anthousa, the Mother of John Chrysostom, Damaskinos the New Martyr of Mount Athos

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

GOSPEL READING: *Luke 10:25 - 37*

tone of the week : *Plagal First Tone*

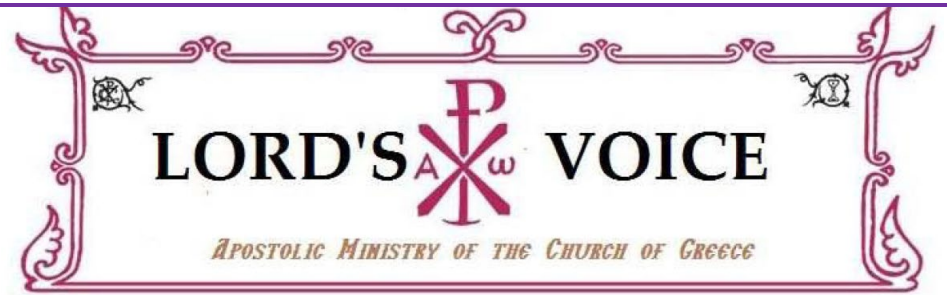
EOTHINON : *Eleventh Eothinon*

SUNDAY, NOVEMBER 20, 2022 9TH SUNDAY OF LUKE ,

The Forefeast of the Presentation of the Theotokos into the Temple. Gregory the Righteous of Decapolis, Proclus the Archbishop of Constantinople.

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

GOSPEL READING: *Luke 12:16 - 21*



70TH YEAR November 13 2022 PAMPHLET # 46 (3624)

MAN AND FELLOW MAN

In today's gospel passage, the Church brings us before the great chapter of man's life, which is none other than interpersonal relationships. God, seeing from the beginning of Creation, that it is not good for man to be alone, made a companion for his life. From ancient philosophy, we know that man is a social being and that the isolated person, is either god or a beast. Societies are a mirror of man's contact with himself and, by extension, a mirror of human relationships. There has been much talk from time to time, about diversity, acceptance of the other, solidarity, indeed to such an extent, that quite a few times it takes on fundamentalist dimensions, with the result that its subject matter ends up becoming somewhat trivial.

The model of evangelical love

Jesus Christ, with the parable of the Good Samaritan approaches these aspects of the social problem, without however speaking sociologically or moralistically. In it, we see a man who fell victim to robbers who abused him

THE SUNDAY GOSPEL READING: 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."

and left him exposed on the street. The victim was initially passed by a priest who,

while one would expect, that he would stay and help him, by performing a god-pleasing and pastoral work, he leaves him helpless. Then a Levite, who knew the Law, unconcerned, continued on his way.

The third person who passed by that place, was a foreigner, a Samaritan, who cared for him, even undertaking the costs of his care, accommodation and hospitalization. So, we observe that the Samaritan, although a stranger, because of love towards the person of the victim, showed no hesitation or cowardice, because "fear is not in love, but perfect love casts out fear" (1 John 4:18). He assumed the burden and the cost of his care, applying the unwritten law of God, but at the same time, the express command of the Apostle of the Nations: "Bear one another's burdens and thus fulfil the law of Christ" (Gal. 6,2). He was compassionate, and showed mercy to the person of the unfortunate fellow human being, just as the Lord is also merciful, who assures us: "I want mercy and not sacrifice".

Christ's love extends to the entire creation. He Himself out of love for His creature, assumed human nature, having as sole purpose, to heal the tarnished image, and to lead it to the in the likeness. The new Adam, being love himself, was crucified to meet the old Adam, and with him, all of creation. Through His teaching, parables, life, and His sacrifice on the cross, He highlights the loving relationship that all people should have with each other, with reference to the eschatological completion of each one, which is, of course, nothing other than a new sanctified communion of persons, the divine Communion.