

open themselves up to everyone, in order to transport them to the inn of the Church and to give to the wounded ones the capability of undertaking the responsibility for a new course in their life.

Our responsibility

Christ imprints Himself in the person of the Samaritan, of the foreigner for the mindset of the Jews. The path of faith that becomes a sacrifice for the givens of our time, seems strange. However, as believers let us follow the path of Christ, forgiving the neighbor that harmed us. Offering whatever we are able, materially and spiritually, to our neighbor, to our colleague, to our own, to whoever God allows us to meet, even our enemy also. Showing the path that leads to the inn of the Church, and transporting with prayer and exhortation, but also with our word and our example, the neighbor there, for him to be healed with the grace of the mysteries and the help of the Gospel, from his wounds. Even if he does not ever recognize the blessing that he will receive, continuing his path to the Jericho of this world, in other words, to the corruption of egocentrism and of sin, we will become imitators of the good Samaritan Christ

Fr.T. M

Sunday, November 15, 2020, 8TH SUNDAY OF LUKE, *Nativity Fast Begins , Guria, Shamuna, and Habib, Martyrs and Confessors of Edessa Salaphiel, Jegudiel, & Barachiel , Thomas, Archbishop of Constantinople*

-tone OF THE WEEK : *Second Plagal Tone*

EOTHINON : *First Eothinon*

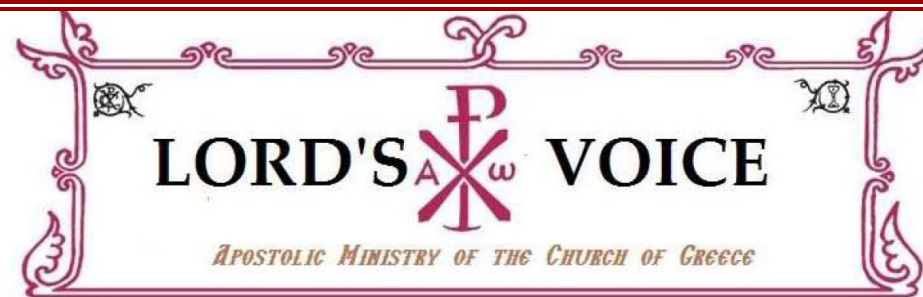
EPISTLE READING : *St. Paul's Letter to the Ephesians 2:4-10*

GOSPEL READING : *Luke 10 : 25-37*

Sunday, November 22, 2020, 9TH SUNDAY OF LUKE, *Archippus the Apostle, Philemon the Apostle & his wife, Apphia, Onesimos the Disciple of Paul , Holy Martyr Cecilia and those with her Afterfeast of the Entry of the Theotokos into the Temple , Kallistos Xanthopoulos, Patriarch of Constantinople Anthimos, President of Crete*

EPISTLE READING : *St. Paul's Letter to the Ephesians 2:14-22*

GOSPEL READING : *Luke 12:16-21*



68TH YEAR NOVEMBER 15 2020 PAMPHLET # 46 (3520)

WHO IS MY NEIGHBOR?

Despite the fact that the criteria of the question were not guileless, the teacher of the law who approaches Christ in order to test Him, challenges each one of us to try to give together with the Lord, his own answer: "Who is my neighbor?" (Luke 10:29). Christ answers with the parable of the Good Samaritan. Through this, He shows that for the Church, no person exists who does not have a neighbor, but that each one of us is called to prove that he considers the other his neighbor, once he behaves with compassion towards him.

The Good Samaritan Christ

In the parable of the Good Samaritan it is Christ himself, who embraces each one of us, who is wounded by the thoughts, the falls of egocentrism, the sin of self-confidence. Christ "shows the mercy" caring for the wounds with oil and wine, giving His blood in order to heal the egotist man from death, but also forgiving the sins, sweetening our pain for these, just as the oil comforts the wounds. And He transports us to the inn of the Church. And there He gives the two denarii, for the love of the wine and the oil to be continued in the mysteries of the Church, or in the word of God, the Old and the New Testament, so that the wounded person can become well.

THE SUNDAY 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"

And He orders the innkeeper, in other words, each one who is living the life of faith, to be ready to spend, in other words, to also add himself whatever is needed for the wounded person. And to remind that, being the doctor of souls and of bodies, He will not forget whoever imitates Him, but will render, when He will come back during the Second Coming, to each one according to his works.

The wounded person

The neighbor is the person who is traveling from the Jerusalem of the presence of God to the Jericho of the secular spirit. The neighbor is the wounded person who is lying senseless from the pain and the wickedness. It is he who receives Christ's care, being unable to speak. And he remains speechless during the entire duration of the parable, whereas we do not know if, in the end, he was healed and completed his trip or returned to Jerusalem. Christ does not seek from us to obligate the other person to become well, to save him if he does not want to. Nor will He ask us an account, if our neighbor was saved or if, despite our own efforts, he did not come to or, if he came to, he again went on the road, where the thieves await him. It is not the effectiveness of the cure that counts for Christ. It is the disposition for us to fight. It is not the "thank you" and the acceptance of our deeds that Christ awaits. Furthermore, the wounded person was not able to thank his deliverer. This, however, did not make Him be indifferent.

The ideologies

The question "who is my neighbor?" comes intensely also into our own reality. Especially in our days, our answer is not self-evidently Christian. Rather we resemble more like the priest and the levite or, even worse, like the thieves of the parable. The latter ones considered that with their physical strength or with the power of their weapons they can be able to control their neighbor. And thus, they rob him and wound him, and they leave him half dead. All those ideological, economical political, social and other viewpoints resemble them, who robbed the supports of man, his goods, his values, his hopes, leaving him to proceed without defense in his life.

The priests and the levites, representatives of the religion which is supported on the false sense of keeping the good and official behavior, but without however, loving the neighbor, will not take the step to care, to sacrifice themselves, to defeat the fear for the ideas and the power of the world, resulting in them being reconciled with the secular spirit in order to be pleasing to it. So, they lock themselves in their own self, in the wooden tongue which they speak, and they are not able to see the deeper needs of contemporary man. Or they limit their care, only to those who approach them, to "their own", without being prepared to