

way that they don't abolish human freedom. Whenever our Christ did some miracle on earth, He did it without obligating, leaving much room for disputing, and with a main pursuit to convince, drawing towards Him, and not forcing towards Him. So now, when the rich man claims the impressionism of the miracle for his brothers to be pressured and convinced, very naturally, Abraham refuses to, because God is the only one who does not manipulate human freedom.

On the contrary, he invokes the constant miracle that holy God has granted to man, and which is none other than his eternal word, as has been imprinted in a book which one person did not write but many people, in various periods, and with different conditions, where nevertheless all its chapters relate in a wonderful coordination, one thing alone, God's love for man and His concern for the achievement of holiness. And if people really are interested in searching for the truth, to live it as a matter of life, then "they have Moses and the prophets, let them listen to them". In other words, the miracle that exists in order to shake man and to direct him to the tracing of his own journey of life, is called the Holy Scripture; it exists for us to study it and to align the whole of our being ourselves to its own criteria.

Archimandrite I. N

SUNDAY OCTOBER 30, 2016 5TH SUNDAY OF LUKE, *Cleopas and Artemas of the 70 Apostles, The Holy Martyrs Zenobius and His Sister Zenobia, Joseph, Patriarch of Constantinople.*

tone of the week *Tone Two*

EOTHINON : *Eighth Eothinon*

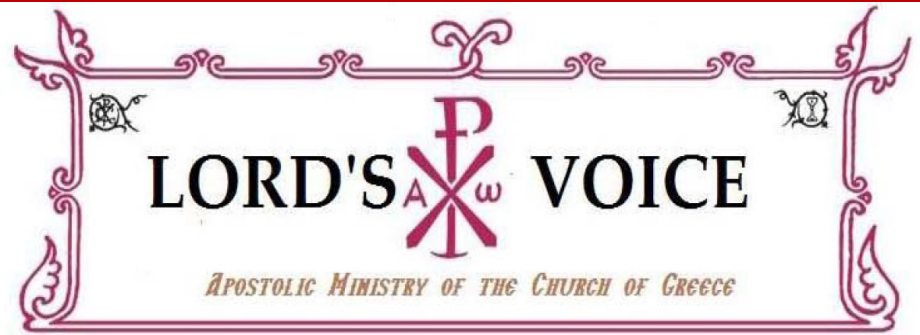
EPISTLE: *St. Paul's Second Letter to the Corinthians 11:31-33; 12:1-9*

GOSPEL: *Luke 16: 19-31*

NEXT SUNDAY, NOVEMBER 6, 2016 7TH SUNDAY OF LUKE, *Paul the Confessor, Patriarch of Constantinople, Luke the Monk of Taormina.*

EPISTLE: *St. Paul's Letter to the Galatians 1:11-19*

GOSPEL: *Luke 8:41-56*



64TH YEAR

OCTOBER 30, 2016

PAMPHLET # 44 (3309)

THE BOOK OF LIFE

The prevailing view that man, in order to be happy, must also be rich is the established mindset, an imposed belief, a forged dogma. So for this reason also, the whatsoever cultivation of desires, the whatsoever propaganda in favor of a specific way of life, tend to this, in other words, to the pursuit of wealth, in a ceaseless and insatiable effort to obtain material goods, in submitting life to the narrow and heartlessness of matter. Even also when the philosophical occupation concludes in the superiority of you, being from you, having, the practical philosophy and the obsession which prevail in daily life, reverses the conclusion and they admit the superiority of possessions as of weighty importance, in the decisions of people.

In the end, with grief it is ascertained how much, despite the loudmouthed proclamations to the contrary, man continues, bound by his material minded dispositions, to abandon his freedom itself, and to betray principles, values, ideals, such as democracy, solidarity, justice, in the name of financial imperatives, financial "necessities and priorities" serving a system that, while it promises, ends up only in ordering him...

5TH SUNDAY OF LUKE
THE GOSPEL LUKE 16:19-31

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazaros, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazaros in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazaros to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazaros in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses, and the prophets; let them hear them.' And he said, 'No, father Abraham; but if some one goes to them from the dead, they will repent.' He said to them, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.'"

From byssus (purple) to the abyss

Today's gospel passage, as if it were said prophetically about our own age, comes to put things in their place. And it sets out from the abolition of the belief that the basic priority and necessary element for man's happiness, is wealth. It speaks of an anonymous rich man and the poor Lazarus, not in order to condemn wealth or to put down and

condemn rich people, but to indicate where the false view of life and the submission to attractive, but self destructive desires, ends up. Thus, the target of the parable ends up everyone, rich and poor, when they act, having their attachment to the material goods as their absolute priority, unrelated to if they have obtained them.

The Gospel exists in order to proclaim the Truth, to preach whatever the infallible mouth of our Christ, revealed to humanity as supernatural knowledge, which leads to freedom and guides man to salvation. So for this reason, it refers to the bysson (purple clothing) of the rich man, the luxurious, in other words, silk clothing he wore beneath the purple robe, in order to rip it and to reveal the abyss which this hides. Everyone admires the bysson, (purple), everyone is dazzled worshipping him who wore it, in an unfree, irrational and hypocritical pilgrimage. Because no one admired him who was wearing the bysson, except only for the bysson.

In the abyss, the rich man is tortured desperately. And this because nothing of all that he dedicated himself to, accompanies him to eternity. And then he turns to another rich man, to Abraham, who nevertheless had a completely other viewpoint about wealth, other priorities and other desires in his life. And the rich Abraham teaches counsels for life, which to the rich man, on the one hand, of the parable are now superfluous, capable only of shutting up his whatsoever claim, for us however, who are still struggling in the arena of this life, they comprise signposts in our journey for a true, genuine and essential life.

The invaluable miracle of Holy Scripture

In a late show of interest, the rich man asks Abraham to send Lazarus back to this life, to forewarn his brothers, who are living a similar, unimportant life. It's amazing that he insists on dealing with Lazarus in a submissive way, as having accepted the commandments with the obligation to perform them. Equally amazing is that he immediately "discovered" the way to help his brothers, which is none other than a miracle. Much attention is needed to this point.

Miracles occur according to divine will, not to serve the necessities of men in a utilitarian way, but for God's plan to be served, for man's salvation. And again nevertheless, they are done in such a