

everything, is essentially the most philanthropic calling and salvation. To the salvation which the “murdered God” granted us with His Crucifactory death. Because with His own life giving cross, He trampled on death, He abolished the devil and granted us true and eternal life.

It is not difficult for us to recognize the devil in the repulsive figure who appeared to Zarathustra. But why such hate for God, who sees, on the one hand, even the most hidden corners of our heart, but – as even the devil admits - He deals with us in an “excessively compassionate” manner? How dreadful it is for the devil again to be admitting in the above work of Nietzsche - that for him, “for one to not want to help him, is more pleasing than every virtue, who rushes very much to help him”? What a great perversion it is for him to insist that not only would he prefer but “he would boast and rejoice, if one would pursue him with hate and with police guards”?

Archim. B. L.

**SUNDAY, OCTOBER 21, 2018 6TH SUNDAY OF LUKE ,**

*Hilarion the Great , Our Righteous Father Christodoulus, the Wonderworker of Patmos , Martyrs Theodote and Socrates, John the New Martyr of Peleponnesos, Righteous Philotheus.*

**TONE OF THE WEEK :** *Fourth Tone*

**EOTHINON :** *Tenth Orthros Gospel*

**EPISTLE READING:** *Letter to Galatians 2:16-20*

**GOSPEL READING:** *Luke 8:26-39*

**NEXT SUNDAY, OCTOBER 28, 2018 7TH SUNDAY OF LUKE , THE HOLY PROTECTION OF THE THEOTOKOS ,** *Holy*

*Martyrs Terrence and Eunice , Our Righteous Father Steven the Sabbaites , Arsenios and Athanasios of Androusa in Messenia, Patriarchs of Constantinople . Angelis, Manuel, George, & Nicholas, New Martyrs of Crete , Rostislav, the Great Illumined Duke of Moravia .*

**EPISTLE READING:** *Letter to Galatians 6:11-18*

**GOSPEL READING:** *Luke 8:41-56*



**66<sup>TH</sup> YEAR OCTOBER 21 2018 PAMPHLET #42 (3412)**

## **TORTURER OR SAVIOUR?**

Christ, coming to the country of the Gadarenes, encounters a legion of demons who had “overtaken” a wretched man. The dialogue of the Creator with His fallen angels is revealing. Creatures, who on account of their egotism, did not want to respond to His love, try with audacity to slander Him as the head torturer. “What relationship do we have with you, Jesus, Son of God the Most High?” and they continue mixing audacity with cowardice: “Please do not torture us”. Look at the great audacity and uncaring, mixed with cowardice” Saint Cyril of Alexandria notes. From just where would the God of love be a “torturer”?

### **Why hate for the “excessively compassion loving one?”**

Probably the philosopher Nietzsche helps us to respond. In the fourth chapter of his work “Thus said Zarathustra”, in a wild location with black and red cliffs, thorns and disgusting reptiles, a disgusting figure appears to Zarathustra, whatever more repulsive one could imagine, and asks him: “Tell me, who am I?” and he tells him: “You are the “murderer of God. You could not put up with Him who was seeing you. And you took revenge on this witness of your works”. And the repulsive creature answers him: “Yes! God who sees everything, had to die. His pity was being shoved into my most filthy corners. Such an excessively odd, indiscrete and compassionate one, I either, had to take revenge on Him, or I had to cease living”.

## THE GOSPEL ACCORDING TO (LUKE 8:26-39)

At that time, as Jesus arrived at the country of the Gadarenes, there met him a man from the city who had demons; for a long time he had worn no clothes and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beseech you, do not torment me." For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.) Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged him not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged him to let them enter these. So he gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and were drowned. When the herdsmen saw what happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked him to depart from them; for they were seized with great fear; so he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but he sent him away, saying, "Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him.

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## The saving "pursuit"

Christ, however, comes to Gadara "to pursue with His mercy" a wretched creature of His. He comes, not in order to torture him, but to save him from his only true torturers, the demons. And with the same mercy, yes, with the same love, He also embraces the legion of His fallen angels, and gives them one more opportunity to return. According to the holy Fathers the definitive unchangeability of the angels and of the demons, came about with the chief act of love of the Creator towards His creatures, His crucifactory sacrifice. Thus there still was for the aforesaid legion, some hope of salvation.

They however, because they did not want to "sacrifice" their filthy life, preferred to "drown" together with their like-mannered pigs, after, of course, they were forced to ask the Creator's permission, in order to enter into these irrational creatures. Unfortunately, the Gadarene inhabitants showed a similar lack of eagerness for sacrifices. "They became scared", says Saint Theophylaktos, "that maybe they would suffer also something else harmful, such as the loss of the pigs". Their egocentric attachment to material goods had blinded them so much, that they did not understand that the most harmful thing of all was the presence of the demons in one of their fellow men. And instead of rejoicing and glorifying Christ for the liberation of their fellow villager from such a "possession", they went and asked Him to leave from their village.

## The revelation – calling

Of course, it is not the unique case where Christ encounters such a behaviour. From then when, as an infant He left exiled to Egypt, His presence bothered many. And so often they moved threateningly against Him, that He prepared His disciples with the words: "if they persecuted me, they will also persecute you" (John 15:20). Of course, a chief case of hate and blindness before His miracles, is the decision of the high priests to kill -aside from Him -also the four day dead Lazarus, because many, on account of his resurrection, believed in the divinity of Christ.

When you yourself are keeping your eyes shut and you open them only in order to boast of yourself deified ego, then it is "natural" that the light which reveals to you the bitter truth, that not only are you not "rich", as you think, but you are also "wretched and miserable and poor and blind and naked" (Rev. 3:17) would bother you. However this truly "excessively compassionate" revelation from Him who sees