

Mourning or change?

We are living in a world and in a culture which reminds us particularly of the world of the Gadarenes. We raise pigs, in other words, we are living with our sins, in order to gain, according to the factors of the culture and the markets. We overlook our denuding from love and our deadening, as regards human relationships, putting forth, as the reason of our isolation from the others, their inability to understand us. And when we hear and see the mystery of the presence of God, which clothes us and puts us in our right mind, more easily do we ask Him to leave from our life, rather than to rejoice for His presence. Because we prefer to keep our own name and not to be seeking the calling in His own. That of holiness and of eternity. In our impasses, let us ponder. He respects our freedom. We though, will we be mourning for our lost pigs, or will we be taking the step to change our life?

Fr. T. M

SUNDAY, OCTOBER 25 2020, 6TH SUNDAY OF LUKE , *The Holy Martyrs Marcian and Martyrius the Notaries , Tabitha, who was raised from the dead by Peter the Apostle, Tabitha, who was raised from the dead by Peter the Apostle, Chrysaphios (or Chrysaphos) the Martyr, Martyr Chrysanthe*

TONE OF THE WEEK : *Third Tone*

EOTHINON : *Nineth Eothinon*

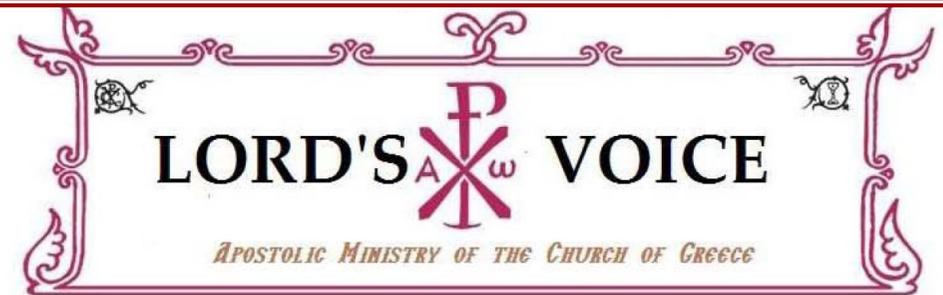
EPISTLE READING : *St. Paul's Letter to the Galatians 1:11-19*

GOSPEL READING : *Luke 8:26-39*

SUNDAY, NOVEMBER 1 2020, 5TH SUNDAY OF LUKE , *Cosmas and Damian the Holy Unmercenaries of Asia, and their mother Theodota, David the Righteous of Evia*

EPISTLE READING : *St. Paul's First Letter to the Corinthians 12: 27-31;*

GOSPEL READING : *Luke 16:19-31*



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A NAME THAT SHOWS GOOD THINGS

Each person has a name in his life. The name witnesses that he is a person, a distinct hypostasis, in other words, as regards others, who are called to recognize him and to come or not into contact with him. Anonymity, in essence, witnesses non-existence for the world and the others especially in the big financial and political systems, in which the care is about numbers.

For the Church, a person's name, that is given most usually in the mystery of Baptism, is a calling to eternity. God knows man by the name that was given to him. A person is not anonymous and impersonal for God, but the being for whom Christ was crucified and resurrected. The name becomes the sign of God's calling to the new man for him to meet Him as face to face and to impart the calling to each neighbor.

In the meeting of Christ with the possessed man of the country of the Gadarenes, the Lord asks him what his name is. He answers: "Legion", because many demons had entered into him (Luke 8:30). The person and the demons that have overtaken him, together give the answer. They become one, with a new identity and a new name, resulting in a person undergoing three conditions.

The three conditions of estrangement

The first is the absence of freedom. The person is not himself. He changed his name, not because he himself chose it, but because he was overcome by the wicked spirits. It is not he who decides about his life. He is not able to think, to feel, to choose, to love. The power of the demons completely controls him. So, for this reason, he complains to Christ, who ordered the demonic spirit to go out from in him, that henceforth

THE SUNDAY GOSPEL (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.

life without the legion will be a torture. He was identified with the demons and is not able to conceive of his existence without them. The absence of freedom, becomes sickness and torture, however, the person is pleased!

The second is nakedness. Clothing is a sign of acceptance of the culture. It shows a man's desire to commune with the others. Clothing comprises the surpassing of the animal condition. Taking them off is not a

sign of freedom from the temptations and the desire to return to nature, as some people without modesty maintain. Keeping them, is a sign which shows that the person, with chastity and love, wants to commune and on a level of soul, with the others, without putting the love of pleasure of fleshliness as a priority. Only in the fullness of love does a person leave his clothing, because he trusts his beloved person. The demons, by casting off the clothes, make the person repulsive, they subject him to the beastly condition, and take him far away from love.

The third is deadening. A person is not able to remain at home, to have, in other words, relationships with his fellow men. He was cut off from the great community of his location, casting off his clothes. He is cut off also from the small community of his family, dwelling in the tombs. The demons want the person to exist only for his own self. To live in the tomb of his individuo-centrism. To not have family. They make him unable to coexist. To rejoice, even with the most basic things. Everything is foreign to him. Only his survival exists as a criterion. And for this reason, as an unsocial person, he becomes wild. They must bind him with chains, in order for the others to keep him near them. However, even then, he breaks his chains, showing that his relationships with the demonic spirits does not allow a boundary for any communion with his fellow man.

Christ liberates

Christ, chasing away the demonic spirits from the person's existence, again gives him freedom, and this shows directly from the fact that man acts logically, he sits next to Jesus and asks Him to take him with Him upon leaving. It gives him the capability of having a relationship with the other people, the great community of his place, and this shows from the fact that he again puts on his clothing. And he helps him to cease being dead for his family and for everyone. He asks him to remain at his home and to speak about all that God did for him. Christ does not again give him however the name to the former possessed fellow nor does he address him with this. He allows him for he himself and his fellow men to give it to him again. Because Christ does not liberate, in order to deprive the person's freedom anew with the slogan "the good". The former possessed fellow will decide which name he wants to have.