

illegally. Jesus Christ had often spoken about the folly of wealth and about the disease of money, that binds man. However, respecting human freedom, and not wanting to abolish it, "entering the boat he returned".

God comes into our lives and acts in it, in various ways. Faith and trust in Him, leads us from the storm and the wildness of the sea, to a peaceful harbor, from the toil of everyday life, to rest and spiritual refreshment. "Come to me, all ye who are heavy labored and burdened", says Jesus Christ. Let's accept His calling with confidence in His person. Let's cast off the harshness of everyday life, with our prayer and our participation in the sacred mysteries of the Church, becoming "clothed and in our right mind, at the feet of Jesus".

Archim. A. A

SUNDAY, OCTOBER 23, 2022 6TH SUNDAY OF LUKE ,
James (Iakovos) the Apostle, brother of Our Lord , Our Righteous Father Ignatius, Patriarch of Constantinople

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

GOSPEL READING: *Luke 8:26-39*

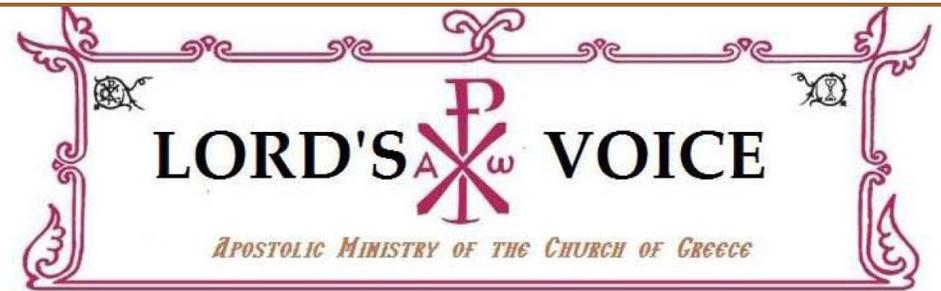
tone of the week : *Second Tone*

EOTHINON : *Eighth Eothinon*

SUNDAY, OCTOBER 30, 2022 5TH SUNDAY OF LUKE ,
The Holy martyrs Zenobius and His Sister Zenobia, Cleopas and Artemas of the 70 Apostles , Patriarch of Constantinople

EPISTLE READING: *St. Paul's 2nd Letter to Corinthians 11:39- 12:9*

GOSPEL READING: *Luke 16:19-31*



70TH YEAR October 23 2022 PAMPHLET # 43 (3621)

HE SEPARATION FROM SOCIETY

Sunday today, is the sixth of the series of the holy gospels of the Evangelist Luke and the memory of the holy Apostle James, the Brother of God. We are informed evangelically today that, when Jesus Christ arrived by boat at the city of the Gadarenes, across from Galilee, He was met by a man who had been afflicted by demons for many years. He had reached such a point of impoverishment, that he went around naked and lived in tombs. One might furthermore, suppose that he had stripped himself of the virtues, and did not have life in him, he could not be in communion with his fellow men.

When he saw Jesus Christ, loving communion itself, he was disturbed. It is difficult for the isolated person to accept and decide to open up to the other person. It is a departure from reality that he himself has created for himself, something that causes disturbance and anxiety.

God's philanthropy

The Lord, seeing the condition of the suffering man, ordered the demons, who because of their number, were called Legion, to come out of him. Fearing their punishment, they begged Him not to send them to the abyss. He sent them to a herd of pigs, which immediately fell off a cliff. The event was witnessed by shepherds

THE SUNDAY GOSPEL READING: 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.

from the surrounding area, who, after announcing it to their fellow villagers, returned with them, and asked Him to depart from their land

We notice, therefore, initially, that Jesus Christ does not ask the possessed fellow "do you want to be healed?" or "what do you want me to do for you?", as in the case of the paralytic in Bethesda, and the blind man from Jericho, respectively. That which attracts God's miraculous energy, is faith in Him, is the "yes, I want" to Him. In the case of the possessed man, He Himself takes the initiative and heals him. God actively intervenes in his life, with the aim of getting him out of his impasse, and bringing him into communion with Him, without the person essentially having asked for it, or having understood it.

In the Divine Liturgy, in the holy Anaphora, the priest sends forth a thanksgiving to the Creator and Father. At one point of it he mentions: "For everything that we know and that we do not know, the visible and the invisible benefactions that have happened to us". Thanksgiving, in other words, for all His benefactions, whether we know them or not.

The discreet divine love

The appearance of the Lord in the life of the possessed man, is invasive and not interjectory, with the sole purpose of deliverance. Just like the doctor, Christ intervenes in an urgent condition, to save a person's life. God does not abolish the free will, but He intervenes in life, in various ways, to show His presence.

On the other hand, the shepherds, seeing their flock falling down the cliff, asked for Jesus' departure. They were not in a position to see the reality, the healing of their fellow villager, because their interest and their ill-conceived interest, was directed at their material and property, which they furthermore, possessed