

and life call us to something else, to what seems to us to be broader and deeper.

... And it seems to me that here Christ gives us an example, because if we were that attentive to and observant of all the people around us, then life would be altogether different. We would not sacrifice everything for the sake of some cause; we would not even sacrifice the cause, because with the right approach to the matter at hand, possibilities would open up that otherwise would not have existed.

... Now that I've spoken about Christ Himself, I'd like to stop and take a look at the demoniac. A demoniac is a person who is possessed, who does not have control over himself, who is as it were a laughingstock and plaything of other powers. These other powers—I am deeply convinced of this, as the Holy Scriptures and the life and teaching of the Holy Fathers of the Church teach us—can be actually demonic, but do not always act on such a scale and with such vividness as they are portrayed here. A man can be possessed by a passion for drink, can be a drunkard, can have fits of hard drinking, or a man can be a lecher. It can be a person incapable of refraining from anger; it can be a person who is uncontrollably drawn to theft; it can be a person who burns with hatred, envy, jealousy or whatever it may be. Take a good look at your own soul, as in a mirror, and you will see how many passions there are in it—maybe small, maybe not so tragic as outright demon possession—how many such passions there are in each of us, which do not let us have the freedom to be fully worthy of ourselves. ...

But what is remarkable about this man is that he doesn't just behave as one possessed. As soon as the demoniac finds himself in Christ's presence, even when he still sees Him from afar, he sees in Christ peace, he sees in Him harmony, he sees in Him the wholeness of true Man, and at the same time in this wholeness he clearly sees God hidden in Him. And he falls at Christ's feet and worships Him, because even for the demons God is the One Who reigns over all, Who is the Master of the universe, of the visible and invisible world.

But these demons remain demons. The possessed man falls at Christ's feet, but the uncleanness, the unclean forces, the unclean inclinations in him cry out to Christ: "Why hast Thou come? Leave us, go away!"

And the Savior asks, "What is your name?"

"Our name is Legion," that is, a whole horde lies in this man, as in a nest. And what lies in us? How many little devils, how many lesser demons possess us: envy, and jealousy, and lasciviousness, and cowardice, and falsehood, and greed, and avarice, and hatred, and malice, and refusing to forgive when someone offends us, and so on and so on. One may say that a legion lies in us, as well.

And Christ commands them to depart—but for these demons, to depart means to return to the abyss. They want to remain in the visible world somehow, so as not to go to the outer darkness prepared for the devil and his servants, and they beseech Christ, "Let us go into this herd of swine." We often hear the question: why, what was it about these swine that attracted them? It was the fact that,

among the Jews as well as the Moslems, pigs are a symbol of uncleanness, and of all the animals that were round about, the demons saw the one creature that proclaimed to all just who they were. They departed—where? Into the domain of ritual uncleanness.

What happens when this uncleanness gains power is graphically illustrated further on: the whole herd runs and throws itself into the sea, and perishes. From this it is quite evident what happens if evil—even little imps, even a lesser abomination, is given full freedom: it will lead us to perdition, to ruin, and to death.

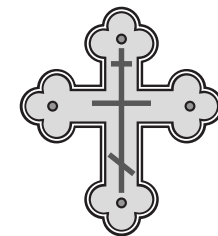
And what next? Next something terrible happens. The swineherds run to rouse all the people in the villages and in the city, telling them what happened, and the people hurry to see what indeed was performed there, to have a look at the demoniac—and they see that he is now in his right mind and clothed. But where are the pigs? Drowned. And here a frightful thing happens: It isn't important to them that this man is healed—but that the pigs are dead—yes, that's really horrible. They don't want to see this happen again. They turn to Christ and say, "Get out of our territory. The salvation of one man at such a price, at such an impact on our wallets—no, we do not agree to this." We read such a story with horror and we think: how is this possible? But in actual fact, are we really willing in every individual case to sacrifice our prosperity and property so that one person becomes well, enters into life, regains consciousness? Not always. And therefore let's not reproach these Gadarene people too much, but think about ourselves. How would I answer? If suddenly all my property—everything I had put my hopes on in order to grow rich and live well—were taken away from me only so that one person could become normal, healthy, could begin a new life—what would I say to this? Let's reflect on this, because we are not better than these people in everything.

And next? Christ leaves, and the former demoniac wants to follow Him: "I will come with Thee." He does not want to part with the Man Who gave him a new life. And Christ says to him, "No, go home to thine own and tell them what happened." "Thine own" are these very residents, Gadarenes—they, too, may have lost some swine. How would they receive him...? Besides this, we all know that witnessing to strangers is not so difficult, because they don't know us, but to witness about something great that has happened to us personally to our close ones is far more difficult. The answer is often: "Well, tell us! This happened to you? Such a miracle happened? Such things don't happen to people like you!" And that's what Christ sends this demoniac to, and each of us who, by the power of Christ, by the power of faith in Christ, renounces all his demon-possession and begins a new life as one who has recovered, who has been healed—that is, "made whole"—that's what the Lord calls us to: "Go to thine own, let them see what a miracle God can perform even on one of their own family."

<http://orthochristian.com/65236.html>

SS. Constantine and Elena Orthodox Church

July 21, 2019



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PARISH LIFE

SUNDAY, JULY 21, 2019: 5TH SUNDAY AFTER PENTECOST

(TONE 4, MATINS GOSPEL 5)

- 8:40 am Matins
- 10:00 am Divine Liturgy
- 12:00 pm Blessing of Vehicles (church parking lot)

MONDAY, JULY 22:

- 6:30 pm Parish Council Meeting (postponed from last week)

WEDNESDAY, JULY 24

- 6:15 pm Daily Vespers
- 7:00 pm “Heavenly Banquet” Study

SATURDAY, JULY 27:

- 5:00 pm Mystery of Confession (by appointment, please)
- 6:00 pm Great Vespers (followed by confessions)

PRAY FOR THE SICK AND HOMEBOUND AND THOSE WITH NEW-BORNS IN OUR PARISH:

Victor Cosgarea, Jay Hanko, Jamie Hohne (and newborn daughter), Jan Isham, Filomena Vraciu, Zachary Waltz and Margaret Wey;

LOOKING AHEAD...

Next Sunday's readings (6th Sunday after Pentecost; Tone 5, Matins Gospel 6): Romans 12:6-14; Matthew 9:1-8.

Sunday, July 28:

- 1:00 pm Mystery of Holy Baptism for Scarlette Bora

August 1-14: Dormition Fast

Thursday, August 1 (beginning of the Fast)

- 6:30 pm Paraclesis Service to the Mother of God

Friday, August 2

- 6:30 pm Paraclesis Service to the Mother of God

Saturday, August 3

- 9:00 am Garage work day (see announcement)

Monday, August 5

- 6:30 pm Vigil for the Transfiguration (with the blessing of fruits)

Tuesday, August 6: Transfiguration of our Lord Jesus Christ (fish allowed)

- 8:00 am Divine Liturgy

Wednesday, August 14

- 6:30 pm Vigil for the Dormition

Thursday, August 15: Dormition of the Mother of God

- 8:00 am Divine Liturgy for the Dormition

Sunday, August 18:

- 12:00 pm Annual Church Picnic



BLESSING OF VEHICLES

Today, in honor of St. Elijah (whose feast was celebrated yesterday), we will observe our usual custom of blessing all the vehicles in the parking lot after the Liturgy. This is another reminder that God is with us in every facet of life, that we need his grace and protection in all our travels, and that even our transportation in this world is an image of our journey through this life toward the eternal Kingdom.

MYSTERY OF MARRIAGE, CELEBRATED TODAY

Our congratulations go out to Landon Vine and Caroline Schoeff, who will be joined in the Mystery of Marriage (Crowning) this afternoon at St. George Church in Fishers. Fr. David and Dn. Paul have been invited to serve. Many years to them, and all of God's blessings!

MYSTERY OF BAPTISM, NEXT SUNDAY

Some new friends to our community, Vlad and Ana Bora, will bring their new daughter Scarlette to be baptized next Sunday at 1 pm. All are invited and encouraged to stay and support them and this new “soldier of Christ” after the coffee hour.

BOOK STUDY CONTINUES

The Wednesday evening we continue our study of The Heavenly Banquet with a discussion of the moment called the “epiclesis,” the invocation of the Holy Spirit upon the assembled Faithful and the Gifts. All are invited and encouraged to attend, and be edified in the discussion of the fullness of our Orthodox Faith.

SPECIAL PARISH ASSEMBLY DECISION

It's official: we are ready to build! After a brief presentation about the details of both the construction and the financing for the project, those gathered at the Special Parish Assembly last Sunday voted unanimously to move ahead with our long-awaited project of building the new St. Andrew's Hall. Construction may begin as early as next month. Watch for details and information as they develop.

Thanks to all who gave of their time to attend the Assembly, and especially to those who prepared the materials, offered explanation, and who are doing the hard work of attending to all the details. May the Lord receive our efforts and our offerings, and bless the growth of our parish, “for the good of his people and to the glory of his name”!

GARAGE CLEANOUT WORKDAY: AUGUST 3

We are planning a workday on Saturday morning at 9 am, August 3, to go through items in storage in the parish house garage, in advance of the start of construction on the St. Andrew Hall. We could use any volunteer help offered. (There are a few other tasks to be done as well, so there will be plenty of work

to go around!) If anyone in the parish knows of items stored in the garage that shouldn't be given or thrown away, please see Dn. Paul or Chuck Ryerson.

90TH ANNIVERSARY CONGRESS: SPECIAL ELECTION

Our Episcopate celebrates its 90th year of existence as a church body this year. As a part of this year's Congress (August 30–September 1), at the request of His Eminence Archbishop Nathaniel, the Episcopate Council has put forth Rev. Fr. Vicar Dan Hoarste to be elected as an Auxiliary Bishop for the Diocese. Fr. Dan has visited us a couple of times in recent years. (Fr. Dan's biography is posted on the hall bulletin board.) Please keep him, the Archbishop, and our Diocese in your prayers, for God to continue to lead and prosper us for the work of his Kingdom.

COMMENTARY ON THE GOSPEL ABOUT THE HEALING OF THE GADARENE DEMONIAK

Metropolitan Anthony of Sourozh

This story is many-faceted; one can approach it from many sides. I'd like to spend a little time talking about these different sides and before all else to direct your attention to one circumstance connected with the Lord Jesus Christ. The Saviour Jesus Christ is God Who became man. He is the Word of God Who created the universe; He rules the whole world by His wisdom. And suddenly here, as in a whole series of other occurrences, He forgets about everything, it seems, because in front of Him is a specific need, one specific suffering person: this is enough for Him to turn all His divine and human attention to that person. This is a remarkable trait in Christ; this is a remarkable trait in God. We often think that there are great and worthwhile things, and things that are small and hardly worth our attention. But it is not so with God. There is no suffering, no pain, no need, no joy that God cannot relate to completely, with all His Being, and sometimes introduce a new element into a hopeless situation – open, as it were, a door, which makes a way out of this situation where there was no way out before.

And here Christ, God of the universe, as if forgetting everything in the world, focuses all His attention on this man, because this man is suffering, because he needs help, because he is in grief. It is worth thinking about this, because we do not behave thus with people in need. When poverty encompasses hundreds or thousands of people, we suddenly wake up and begin to act, but when there is one lone person before us suffering, while round about us are the cares of life, our own needs—everything that makes up our private and public life—we pass by. Well yes, he is suffering, but that is a small, private matter—can we possibly compare it with world history or with world events? And we forget that each person is infinitely precious, that no one quite like him exists or will ever exist, that he is unique in all the universe and unto all ages. And we need to pay attention to him at any moment, exclusively, even when circumstances

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