

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*

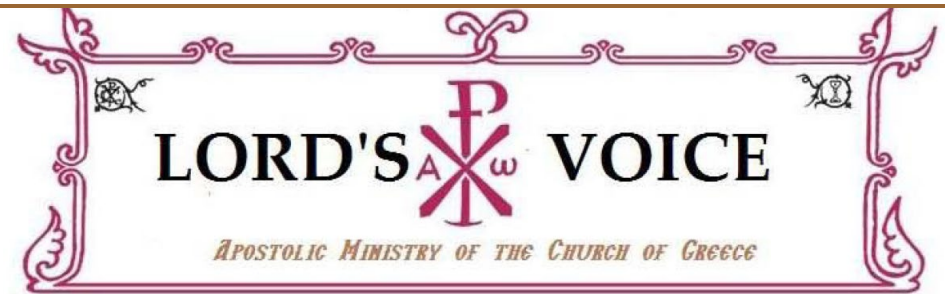
EOTHINON : *Eighth Eothinon*

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

23 Ὀκτωβρίου 2022: ΚΥΡΙΑΚΗ ΣΤ' ΛΟΥΚΑ

Ἰακώβου ἀποστόλου τοῦ ἀδελφοθέου († 63).

Ἦχος: β' – Ἑωθινόν: Η' – Ἀπόστολος: Γαλ. α' 11-19 – Εὐαγγέλιον: Λουκ. η' 27-39.

Η ΕΠΟΜΕΝΗ ΚΥΡΙΑΚΗ: 30 Ὀκτωβρίου, Ε' Λουκᾶ.

Ἀπόστολος: Β' Κορ. ια' 31 - ιβ' 9. – Εὐαγγέλιον: Λουκ. ιστ' 19-31.

Ἀπό τὴν ἄλλη πλευρά οἱ βοσκοί, βλέποντας τό κοπάδι τους νά κατακρημνίζεται, ζήτησαν τὴν ἀπομάκρυνση τοῦ Ἰησοῦ. Δέν ἦσαν σέ θέση νά δοῦν τὴν πραγματικότητα, τὴ θεραπεία τοῦ συγχωριανοῦ τους, διότι τό ἐνδιαφέρον καί τό κακῶς νοούμενο συμφέρον τους ἦταν στραμμένο στήν ὕλη καί τὴν περιουσία τους, τὴν ὁποία μάλιστα κατεῖχαν παράνομα. Ὁ Ἰησοῦς Χριστός πολλάκις εἶχε μιλήσει γιὰ τὴν ἀφροσύνη τοῦ πλούτου καί γιὰ τὴν ἀσθένεια τοῦ χρήματος πού δεσμεύει τὸν ἄνθρωπο. Σεβόμενος ὅμως τὴν ἐλευθερία τοῦ ἀνθρώπου καί μὴ θέλοντας νά τὴν καταργήσει, «ἐμβὰς εἰς τό πλοῖον ὑπέστρεψεν».

Ὁ Θεός ἔρχεται στὴ ζωὴ μας καί δρᾷ σέ αὐτὴν ποικιλοτρόπως. Ἡ πίστη καί ἡ ἐμπιστοσύνη σέ αὐτόν μᾶς ὁδηγεῖ ἀπὸ τὴν τρικυμία καί τὴν ἀγριότητα τῆς θάλασσας σέ γαλήνιο λιμάνι, ἀπὸ τὸν κόπο τῆς καθημερινότητας σέ ἀνάπαυση καί πνευματικὴ ἀναψυχή. «Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καί πεφορτισμένοι», λέει ὁ Ἰησοῦς Χριστός. Ἄς δεχτοῦμε τό κάλεσμά του μέ ἐμπιστοσύνη πρὸς τό πρόσωπό του. Ἄς ἀποθέσουμε τὴ σκληρότητα τῆς καθημερινότητας μέ τὴν προσευχή μας καί τὴ συμμετοχή μας στὰ ἱερά μυστήρια τῆς Ἐκκλησίας, γινόμενοι «ἱματισμένοι καί σωφρονούντες παρὰ τοὺς πόδας τοῦ Ἰησοῦ».

Ἀρχιμ. Ἁ. Ἀ.

ΧΑΡΑΛΑΜΠΟΥΣ Γ. ΣΩΤΗΡΟΠΟΥΛΟΥ

Ὁμοτ. Καθηγητοῦ Πανεπιστημίου Ἀθηνῶν

ΕΚΚΛΗΣΙΑ - ἈΝΘΡΩΠΟΣ - ΘΑΝΑΤΟΣ

Ὁ ἐκκλησιαζόμενος ἄνθρωπος μπροστὰ στὸ θάνατο

(Α' ἐκδ., σχῆμα 14x24, σελ. 112)

ΟΜΙΛΙΑ ΤΗΣ «ΦΩΝΗΣ ΚΥΡΙΟΥ»: Κάθε Σάββατο καί ὥρα 6.00 μ.μ. γίνεται τό κήρυγμα τῆς «Φωνῆς Κυρίου», στὸν Ἱ. Ναὸ Ἁγίας Εἰρήνης (ὁδ. Αἰόλου), Ἀθήνα.

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ΕΤΟΣ 70όν

23 Ὀκτωβρίου 2022

ΑΡΙΘ. ΦΥΛ. 43 (3621)

Η ΑΠΟΚΟΠΗ ΑΠΟ ΤΗΝ ΚΟΙΝΩΝΙΑ

Κυριακὴ σήμερα ἔκτη τῆς σειρᾶς τῶν ἱερῶν εὐαγγελίων τοῦ εὐαγγελιστοῦ Λουκᾶ καί μνήμη τοῦ ἁγίου ἀποστόλου Ἰακώβου τοῦ Ἀδελφοθέου. Πληροφοροῦμαστε εὐαγγελικῶς σήμερα ὅτι, ὅταν ὁ Ἰησοῦς Χριστός ἔφτασε μέ τό καράβι στήν πόλη τῶν Γαδαρηνῶν ἀπέναντι ἀπὸ τὴ Γαλιλαία, τὸν συνάντησε ἓνας ἄνθρωπος, ὁ ὁποῖος γιὰ πολλά χρόνια ταλαιπωρεῖτο ἀπὸ δαιμόνια. Εἶχε φτάσει σέ τέτοιο σημεῖο ἐξαθλίωσης, ὥστε κυκλοφοροῦσε γυμνός καί κατοικοῦσε στὰ μνήματα. Θά μπορούσε ἀκόμη κανεὶς νά υποθέσει ὅτι εἶχε ἀπογυμνωθεῖ ἀπὸ τίς ἀρετές καί δέν εἶχε ζωὴ μέσα του, δέν μπορούσε νά βρεθεῖ σέ κοινωνία μέ τοὺς συνανθρώπους του.

Ὅταν εἶδε τὸν Ἰησοῦ Χριστό, τὴν ἴδια τὴν ἀγαπητικὴ κοινωνία, τάραχτηκε. Δύσκολα ὁ ἀπομονωμένος ἄνθρωπος δέχεται καί ἀποφασίζει τό ἀνοιγμα στὸν ἄλλον. Εἶναι ἓνα ξεβόλεμα ἀπὸ τὴν πραγματικότητα πού ὁ ἴδιος ἔχει δημιουργήσει γιὰ τὸν ἑαυτό του, κάτι πού προκαλεῖ ἀναστάτωση καί ἄγχος.

Ἡ φιλανθρωπία τοῦ Θεοῦ

Ὁ Κύριος, βλέποντας τὴν κατάσταση τοῦ ταλαίπωρου ἀνθρώπου, διέταξε τὰ δαιμόνια, πού λόγω τοῦ πλήθους τους ὀνομάζονταν Λεγεῶνα, νά βγούν ἀπὸ αὐτόν. Φοβούμενα τὴν τιμωρία τους τὸν παρεκάλεσαν νά μὴν τὰ στείλει στήν ἄβυσσο, αὐτός δέ τὰ ἔστειλε σέ ἓνα κοπάδι χοίρων, οἱ ὁποῖοι καί ἔπεσαν ἀμέσως ἀπὸ ἓναν γκρεμό. Μάρτυρες τοῦ γεγονότος ὑπῆρξαν βοσκοί ἀπὸ τὴ γύρω περιοχή, οἱ ὁποῖοι ἀφοῦ τό ἀνῆγγειλαν σέ συγχωριανούς τους, ἐπέστρεψαν μέ αὐτούς καί τοῦ ζήτησαν νά ἀπομακρυνθεῖ ἀπὸ τὴ γῆ τους.

Παρατηροῦμε, λοιπόν, ἀρχικὰ ὅτι ὁ Ἰησοῦς Χριστός δέν ρωτᾷ τὸν δαιμονιζόμενο «θέλεις ὑγιὲς γενέσθαι;» ἢ «τί σοὶ θέλεις ποιήσω;», ὅπως



ΤΟ ΕΥΑΓΓΕΛΙΟ ΤΗΣ ΚΥΡΙΑΚΗΣ (Λουκ. η' 27-39)

Ἡ θεραπεία τοῦ δαιμονισμένου

Τῷ καιρῷ ἐκείνῳ, ἐλθόντι τῷ Ἰησοῦ εἰς τὴν χώραν τῶν Γαδαρηνῶν, ὑπῆντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράζας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε· Τί ἐμοὶ καὶ σοί, Ἰησοῦ, Υἱὲ τοῦ Θεοῦ τοῦ Ὑψίστου; δέομαί σου, μὴ με βασανίσῃς. Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. Πολλοὶς γὰρ χρόνους συνηρπάκει αὐτόν, καὶ ἐδεσμεῖτο ἀλύσει καὶ πέδαις φυλασσόμενος, καὶ διαρρήσσων τὰ δεσμά, ἡλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. Ἐπρωτόησε δὲ αὐτόν ὁ Ἰησοῦς λέγων· Τί σοί ἐστιν ὄνομα; Ὁ δὲ εἶπε· Λεγεών· ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν· καὶ παρεκάλει αὐτόν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτόν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς. Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου, εἰσῆλθον εἰς τοὺς χοίρους καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγεννημένον ἔφυγον, καὶ ἀπελθόντες ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός, καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. Ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθείς. Καὶ ἠρώτησαν αὐτόν ὅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο. Αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν. Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ, ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ· ἀπέλυσε δὲ αὐτόν ὁ Ἰησοῦς λέγων· Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός. Καὶ ἀπῆλθε καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

στήν περίπτωση τοῦ παραλύτου στή Βηθεσδα καὶ τοῦ ἐκ γενετῆς τυφλοῦ ἀπὸ τὴν Ἰεριχώ ἀντίστοιχα. Αὐτό πού ἐλκύει τὴ θαυματουργικὴ ἐνέργεια τοῦ Θεοῦ εἶναι ἡ πίστις σέ αὐτόν, εἶναι τὸ «ναί, θέλω» σέ αὐτόν. Στήν περίπτωση τοῦ δαιμονιζόμενου, ὁ ἴδιος ἀναλαμβάνει πρωτοβουλία καὶ τὸν θεραπεύει. Ὁ Θεός ἐπεμβαίνει δραστικά στή ζωὴ του μέ σκοπὸ νά τὸν βγάλει ἀπὸ τὸ ἀδιέξοδό του καὶ νά τὸν φέρει σέ κοινωνία μαζί του, χωρὶς οὐσιαστικά τὸ ἄτομο νά τὸ ἔχει ζητήσῃ ἢ νά τὸ ἔχει καταλάβῃ.

Στή θεία Λειτουργία, στήν ἁγία Ἀναφορά, ὁ ἱερέας ἀναπέμπει μία εὐχαριστία στὸν Δημιουργό καὶ Πατέρα. Σέ ἓνα σημεῖο αὐτῆς ἀναφέρε-

Μετάφραση τῆς Εὐαγγελικῆς περικοπῆς

Ἐκείνον τὸν καιρόν, ὅταν ὁ Ἰησοῦς βγῆκε στήν ξηρά, τὸν συνάντησε ἓνας ἄνδρας ἀπὸ τὴν πόλη, πού εἶχε δαιμόνια ἀπὸ πολὺ καιρό, δέν φοροῦσε ροῦχο καὶ δέν ἔμενε σέ σπίτι, ἀλλὰ στὰ μνήματα. Ὄταν εἶδε τὸν Ἰησοῦ, φώναξε δυνατὰ καὶ ἔπεσε στὰ πόδια του καὶ μέ δυνατὴ φωνὴ εἶπε: Τί σχέση ὑπάρχει μεταξύ μας, Ἰησοῦ, Υἱέ τοῦ Θεοῦ τοῦ Ὑψίστου; Σέ ἱκετεύω, μὴ μέ βασανίσῃς. Γιατί ὁ Ἰησοῦς εἶχε διατάξει τὸ ἀκάθαρτο πνεῦμα νά βγεῖ ἀπὸ τὸν ἄνθρωπο. Τὸ δαιμόνιο τὸν εἶχε κυριεύσει ἐπὶ πολλὰ χρόνια, μάλιστα τὸν ἔδεναν μέ ἀλυσίδες καὶ τὸν φύλαγαν μέ σίδερα στὰ πόδια, ἀλλ' αὐτὸς ἔσπαζε τὰ δεσμά καὶ ὁ δαίμονας τὸν ὁδηγοῦσε στίς ἐρημίες. Τὸν ρώτησε ὁ Ἰησοῦς καὶ τοῦ εἶπε: Ποιὸ εἶναι τὸ ὄνομά σου; Αὐτὸς εἶπε: Λεγεών· καθόσον εἶχαν μπεῖ μέσα του πολλὰ δαιμόνια· καὶ παρακαλοῦσε τὸν Ἰησοῦ νά μὴν τοὺς διατάξῃ νά πάνε στήν ἄβυσσο. Ἦταν ἐκεῖ ἓνα κοπάδι ἀπὸ πολλοὺς χοίρους πού ἔβοσκαν στό θυνό· καὶ τὸν παρακαλοῦσαν νά τοὺς ἐπιτρέψῃ νά μποῦν σέ ἐκείνους· καὶ τοὺς ἐπέτρεψε. Βγῆκαν τὰ δαιμόνια ἀπὸ τὸν ἄνθρωπο καὶ μπῆκαν στοὺς χοίρους, ὅποτε τὸ κοπάδι ὄρμησε πρὸς τὸν γκρεμό καὶ πνίγηκε στή λίμνη. Ὄταν οἱ βοσκοὶ εἶδαν αὐτὸ πού ἔγινε, ἔφυγαν καὶ τὸ εἶπαν στήν πόλη καὶ στήν ὑπαίθρο. Βγῆκαν λοιπὸν νά δοῦν τὸ γεγονός καὶ ἦλθαν στὸν Ἰησοῦ καὶ βρῆκαν τὸν ἄνθρωπο, ἀπὸ τὸν ὁποῖο εἶχαν βγεῖ τὰ δαιμόνια, νά κάθεται ντυμένος καὶ λογικός κοντὰ στὸν Ἰησοῦ, καὶ φοβήθηκαν. Διηγῆθηκαν σέ αὐτοὺς ὅσοι εἶχαν δεῖ τὸ γεγονός, πῶς σώθηκε ὁ πρῶν δαιμονισμένος. Καὶ ὅλοι οἱ κάτοικοι τῆς περιοχῆς τῶν Γαδαρηνῶν παρακάλεσαν τὸν Ἰησοῦ νά φύγῃ ἀπὸ αὐτοὺς, γιατί τοὺς εἶχε κυριεύσει μέγας φόβος· αὐτὸς μπῆκε στό πλοῖο καὶ ἐπέστρεψε. Ὁ ἄνδρας, ἀπὸ τὸν ὁποῖο εἶχαν βγεῖ τὰ δαιμόνια, τὸν ἱκέτευε νά πάει μαζί του· ὁ Ἰησοῦς ὅμως τὸν ἔδιωξε καὶ τοῦ εἶπε: Νά ἐπιστρέψῃς στό σπίτι σου καὶ νά διηγῇς ὅσα ἔκανε γιὰ ἐσένα ὁ Θεός. Ἐφυγε καὶ διεκήρυσσε σέ ὅλη τὴν πόλη, ὅσα ἔκανε σέ αὐτόν ὁ Ἰησοῦς.

(Ἀπὸ τὴ νέα ἔκδοση: Ἡ Καινὴ Διαθήκη, τὸ πρωτότυπο κείμενο μέ νεοελληνικὴ ἀπόδοση τοῦ ὁμοτ. καθηγ. Χρ. Βούλγαρη, ἐκδ. ΑΠΟΣΤΟΛΙΚΗΣ ΔΙΑΚΟΝΙΑΣ)

ται: «Ὑπὲρ πάντων ὧν ἴσμεν καὶ ὧν οὐκ ἴσμεν, τῶν φανερῶν καὶ ἀφανῶν εὐεργεσιῶν τῶν εἰς ἡμᾶς γεγεννημένων». Εὐχαριστία δηλαδὴ γιὰ ὅλες τίς εὐεργεσίες του, εἴτε τίς γνωρίζουμε, εἴτε ὄχι.

Ἡ διακριτικὴ θεϊκὴ ἀγάπη

Ἡ ἐμφάνιση τοῦ Κυρίου στή ζωὴ τοῦ δαιμονιζόμενου γίνεται ἐπεμβατικά καὶ ὄχι παρεμβατικά, μέ μόνο σκοπὸ τὴ λύτρωση. Ὅπως ὁ ἱατρός, ὁ Χριστὸς ἐπεμβαίνει σέ μία ἐπείγουσα κατάσταση γιὰ νά σώσῃ τὴ ζωὴ ἑνὸς ἀνθρώπου. Ὁ Θεός δέν καταργεῖ τὸ αὐτεξούσιο, ἀλλὰ ἐπεμβαίνει στή ζωὴ ποικιλοτρόπως γιὰ νά δείξῃ τὴν παρουσία του.