

OCT. 30 ANNOUNCEMENTS: - HALLOWEEN SUNDAY – Many of our Sunday School children may be wearing their costumes to church today.

Ladies Guild meeting following Divine Liturgy

OCT. 23 DONATIONS:

For Health of (FHO): FHO BLAGOJA JOSIFOVSKI – BARBARA STOYEK & BARBARA BUBER;

FHO: FAMILY –ANGIE PANZOFF;

FHO: FAMILY – JANN & PETE PETROFF;

FHO: FAMILY – RODERICK & VALARIE LAZAR;

FHO: MY MOTHER, HELEN ARNAUT - SANDRA ARNAUT;

FHO: FAMILY – RYAN, LINDA & NADA LAZAR

In Memory of (IMO): ANCA BUCKOVSKA (4 yrs.)- LEKOSKI FAMIY, BONA CILEVSKA, KAREN & DAVID REHN

IMO: HELEN TIMPKO & DEACON BASIL FRENCHAK (on their birthdays) – TIMPKO FAMILY

IMO: MARY BARTON(my sister) – ANGIE PANZOFF

IMO: KYRATSA KARAS (my grandmother – died Oct. 26- 25yrs. ago)- CHERYL & DONALD TRAVIS

IMO: ALL THOSE WHO HAVE PASSED AWAY- HELEN ARNAUT

UPCOMING EVENTS

NOV. 6- Time change – “fall back” one hour to Eastern Standard Time

PARISH THANKSGIVING DINNER – Tickets \$15/person with children under 12 free.

Tickets available from Mary Todoroff

13 – ODO Dinner @ 2 p.m. – St. Peter Paul Orthodox Cathedral

- GENERAL MEMBERSHIP ANNUAL MEETING – following divine liturgy

20-

27 –

DEC. 7 – All day preparation for Church Bake Sale

10 – Church Bake Sale

SAINT PAUL ORTHODOX CATHEDRAL

Rector: Rev. Fr. Robert J. Royer Email-robertjroyer@gmail.com
(810) 919-9485 Website: stpaulorthodoxcathedral.org

Sunday, October 30 2016
19th Sunday after Pentecost, Tone 2



**TODAY WE WILL CELEBRATE THE DIVINE LITURGY OF
ST. JOHN CHRYSOSTOM**

SCRIPTURE READINGS:

Epistle – 2 Corinthians 11:31-12:9

Brothers and sisters: the God and Father of the Lord Jesus, he who is blessed forever, knows that I do not lie. At Damascus, the governor under King Ar'etas guarded the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall, and escaped his hands. I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven -- whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise -- whether in the body or out of the body I do not know, God knows -- and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me.

Gospel – Luke 8:26-39

At that time they arrived at the country of the Ger'asenes, which is opposite Galilee. And as he stepped out on land, 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 had 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 Ger'asenes 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.

Gerasa, Gadara, or Gergesa?

Anyone familiar with the Sunday Gospel Lectionary readings for the Orthodox Church is familiar with the casting out of the demons, swine and accompanying message. The story is recounted in the gospels of Matthew, Mark and Luke. However, details are different in each story. One demonic or two? And what is the name of the place where the exorcism happens: Gerasa, Gadara or Gergasa?

The story appears to be set close to the Sea of Galilee, but neither Gadara nor Gerasa is nearby; both cities are southeast of the lake, Gadara 10km away or a three-hour walking distance, and Gerasa well over twice as far. Origen speculated that there had been a town called "Gergasa" on the shores of the Sea.

The differing geographical references to Gadara and Gerasa can be understood in light of the social, economic, and political influence each city exerted over the region. In this light, Matthew identified the exorcism with the local center of power, Gadara, located about ten kilometres southeast of Lake Galilee, whereas Mark identified the event with the regional center of power, Gerasa, located further inland.^[5] The city of Gerasa had been a major urban center since its founding and during the Roman period it was the more widely known among the ten-city league known as the Decapolis.

Historical and biblical context

It has been widely accepted by scholars that several motifs throughout the account refer to the Roman legion. Further possible echoes include Isaiah 65:4 with parallels to both graves and swine:

"A people who ... sit among the graves, and spend the night in the tombs; Who eat swine's flesh, and the broth of abominable things is in their vessel".