

Jesus Casts Out the Demons

What have I to do with You... I beg You, do not torment me! This was the demonic spirit within the possessed man, not the man himself. The demon did not want to leave the body he inhabited.

1. Demonic possession is when a demonic spirit resides in a human body, and at times will exhibit its own personality through the personality of the host body. Demonic possession is a reality today, though we must guard against either ignoring demonic activity or over-emphasizing supposed demonic activity.

2. We are not told specifically how a person becomes demon possessed, other than the inference that it must be by some sort of invitation, whether offered knowingly or not.

3. Superstition, fortunetelling, so-called harmless occult games and practices, spiritism, New Age deception, magic, drug taking and other things open doors of deception to the believer, and real

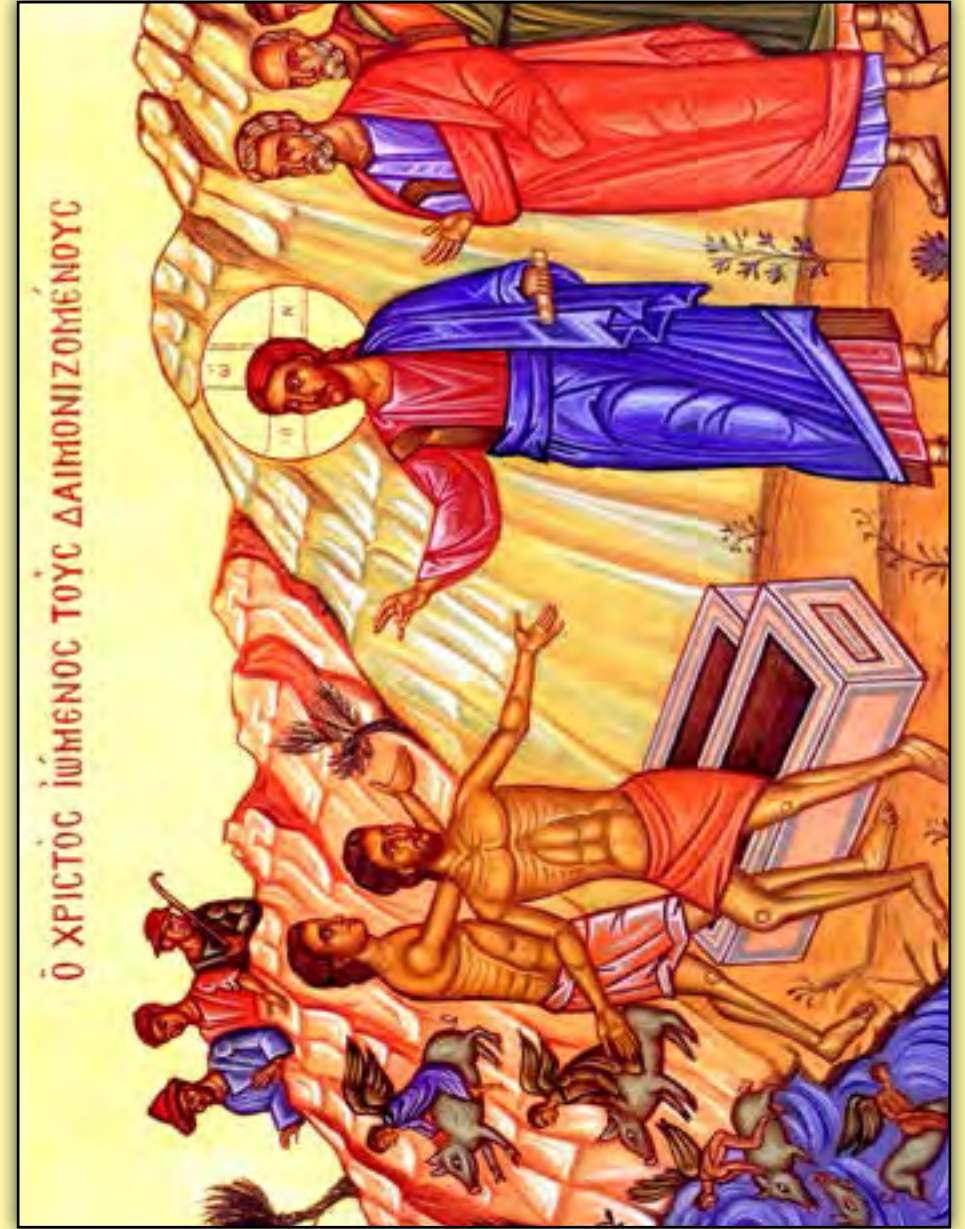
demonic danger to the unbeliever.

4. People often get involved in the occult or demonic things because there is something there that seems to work. Unfortunately it is not something at work, but a someone at work – a demonic spirit.

5. We can say that demons want to inhabit bodies for the same reason why the vandal wants a spray can, or a violent man wants a gun – a body is a weapon that they can use in their attack against God. Demons also attack men because they hate the image of God in man, so they try to mar that image, by debasing man and making him grotesque.

6. Demons have the same goal in Christians (to wreck the image of God) but their tactics are restricted; in regard to Christians, demonic spirits were disarmed by Jesus' work on the cross (Colossians 2:15), though they can both deceive and intimidate Christians, binding them with fear and unbelief.

TWENTY-THIRD SUNDAY AFTER PENTECOST



Icon of the Healing of the Gerasenes (Luke 8:26-39)

UKRAINIAN CATHOLIC NATIONAL SHRINE OF THE HOLY FAMILY

4250 Harewood Road NE

Washington, DC 20017

Phone: 202-526-3737 Fax: 202-526-1327 E-mail: ucnsholyfamily@gmail.com

Webpage: www.ucns-holyfamily.org

IN CASE OF AN EMERGENCY PLEASE CALL: 202-262-5040

Pastoral Care entrusted to:

Father Robert Hitchens

Father Wasyl Kharuk

Sunday – October 31, 2021

Слава Ісусу Христу – Слава на віки Glory to Jesus Christ – Glory to Him Forever

Our Church is open for Divine Liturgies. We will continue to Livestream our 9:00 a.m. English Divine Liturgy and our 11:30 a.m. Ukrainian Divine Liturgy. The dispensation from attending Sunday Divine Liturgy and Holy Days of Obligation throughout the Archeparchy is still in effect until further notice.

All Services will be Live Streamed at 9:00 AM and 11:30 AM

Platform: <https://www.facebook.com/holyfamilyshrine/>

OUR CHURCH IS OPEN FOR LITURGIES

Sunday October 31 9:00 a.m. 11:30 a.m.	(+Deacon Donald Latrick from Family) (For the Parish)
Tuesday November 2 9:00 a.m.	(Health of Sue Ann from the Wallace Family)
Wednesday November 3 9:00 a.m.	(+Petro Pytlowany from Friend)
Thursday November 4 9:00 a.m.	(+Max Germain from Gina Caudill)
Friday November 5 9:00 a.m.	(+Orysia Dackiw from the Drabyk Family)
Sunday November 7 9:00 a.m. 11:30 a.m.	(For the Parish) (+Parents of the Knysh-Bazarko Family from Family)

CONCERNING FUTURE PARISH EVENTS

District of Columbia Mayor Bowser announced July 29 that the District is re-instituting a universal, indoor masking mandate for everyone, even those fully vaccinated. Persons attending Church in the District, even if they are fully vaccinated, must wear a mask. Fellowship with Cake and Coffee after the Sunday Divine Liturgies will also continue to be suspended.

Everyone is kindly asked to return to wearing a mask during the Divine Liturgies.

Prayer List

Our prayer list of the sick or elderly and friends of our parish: **Theresa Aranda, Liana Arnold, Fr. Frank Avant, Susan Avant, Chuck Basile, Charles Belanger, Barbara Blendy, Bluey Family, Yevhenia Borys, Taisia Bullard, Michele Burns, Robert Matthew C., Mary Connors, Jack Davis, Darlene Dossick, Solomia Dutkewych and Theresa, Ruth Fedack, Bernard F, Lindsey Fedyk, Lilian Garland, Thomas Gutmann, H.H., Josie Hacker, Catherine Hetmansky, Bernadell Rita Higgins, Daniel Horeczko, Nila Iwaskiw, Kateryna Jurach, Oksana K, Sarah Kelt, Dorothy Kozmoski, Suzanne Krumpelman, Fr. Mykhailo Kuzma, Mr. Marko, Michael Joseph Little, Mark Pidlusky, Michele Pretka Litvar, Yaroslava L., Mufada and Family, Sallie Miller, John Moeller, Deborah Pickering, Alexandra Pohorecka, Ron#119, Michael Joseph Radigan, Roman Rusynko, James Salandro, Maria Sawkiw, Lisa Schaible, Christopher Sell, Shliakhta Bogdana, Shliakhta Mark, Shliakhta, Andrew, Timothy Stock, Lindsey Sydnor, Thomas Sydnor, Helen Lefcheck Torre, Lisa Pretka Turner, Gloria and Luis Vega, Jennifer Wilson.** If you know of someone who should be on this list, please email or call with the name of the individual. Our intercessory prayer for the sick and the aged is truly helpful and comforting. In your Christian Charity, kindly remember our sick parishioners in your prayers and perhaps a card or note.

God With Us Catechism

Around 2,400 years ago an elderly and respected man stood trial for his life. When he was about to be condemned to death, he said something that has remained with us even today. The man was the Greek philosopher Socrates and in that most important moment he stated before his judges, “The unexamined life is not worth living.” In other words, one who goes about life without considering what he does, why he does it, where his life is headed, and how he might improve himself, is not really living. In this we are reminded that there are two types of “life” that we can speak about—bodily life and spiritual life. It is very possible to be alive in the body and dead in the spirit. It is also possible to die in the body and be alive in the spirit. In the Gospel text today we learn of Jesus’ journeys “to the other side of the sea” where he meets one who is in every way like the “living” dead. There Jesus confronts “life” apart from God – which is described in the most horrific terms, the “life” of the demons – and drives it out of the man and into the sea. While the story of the demoniac may seem to be an extreme example, it helps us see what life apart from God looks like in its ultimate end. Jesus, who is God, comes to us in our sin (the demoniac), under the dominion of the devil and “living in the tombs.” Notice that Jesus does not wait for us to come to him, but in the mystery of the Incarnation, he takes on our human nature, and he himself enters into our life as he entered the land of the Gerasenes – and there he comes to heal us, and to “raise us up” that we may no longer be under the dominion of death but under the dominion of life. Just like the demoniac, we who have received this gift of new life in Christ Jesus are called to live accordingly. Does the demoniac go back to live in the tombs? No! His life has changed! He is no longer living in death but in the light of Christ. The Gospel concludes by telling us that “the man from whom the demons had gone begged that he might be with Jesus; but Jesus 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 everything that Jesus had done for him. The story of this healing should remind us that our heart must be centered upon Christ. He has given us newness of life and this new life must be shared with others. When is the last time that we “proclaimed throughout the whole city how much Jesus has done for us”? When is the last time we intentionally brought Christ into a conversation in our homes and with our friends? When is the last time we invited someone to come to church with us? We have received a new life in baptism – but are we living it? Or are we still living in the tombs? Do we prefer the friendship of the devil over the friendship of Christ? “The unexamined life is not worth living.”