



# St. Elias the Prophet Church

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## Services Schedule

Sundays: Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

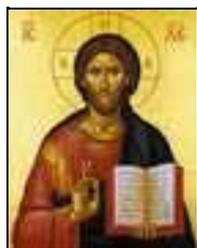
Saturdays: Vespers - 5:00 PM

Weekdays and Saturdays (as announced): Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

WEEKLY BULLETIN

09/04/2016

## Saints and Feasts



**September 04**

**11th Sunday of Matthew**



**September 04**

**Moses the Prophet & Godseer**

The Prophet Moses-whose name means "one who draws forth," or "is drawn from," that is, from the water-was the pinnacle of the lovers of wisdom, the supremely wise lawgiver, the most ancient historian of all. He was of the tribe of Levi, the son of Amram and Jochabed (Num. 26:59). He was born in Egypt in the seventeenth century before Christ. While yet a babe of three months, he was placed in a basket made of papyrus and covered with pitch, and cast into the streams of the Nile for fear of Pharaoh's decree to the mid-wives of the Hebrews, that all the male children of the Hebrews be put to death. He was taken up from the river by Pharaoh's daughter, became her adopted son, and was reared and dwelt in the King's palace for forty years. Afterward, when he was some sixty years old, he fled to Madian, where, on Mount Horeb,

he saw the vision of the burning bush. Thus he was ordained by God to lead Israel and bring it out of the land of Egypt. He led Israel through the Red Sea as it were dry land and governed the people for forty years. He wrought many signs and wonders, and wrote the first five books of the Old Testament, which are called the Pentateuch. When he reached the land of Moab, he ascended Mount Nabau, on the peak called Phasga, and there, by divine command, he reposed in the sixteenth century before Christ, having lived for some 120 years. The first two Odes of the Old Testament, "Let us sing to the Lord" and "Attend, O heaven, and I will speak," were written by him. Of these hymns, the first was chanted by the shore of the Red Sea as soon as the Israelites had crossed it; the second, in the land of Moab, a few days before his repose. The Holy High Priest Aaron was the elder brother of the Holy Prophet Moses. He was appointed by God to serve as the spokesman of Moses before the people, and also before Pharaoh, in Egypt. Afterwards, in the wilderness, he was called to the ministry of the high priesthood, as narrated in the books of Exodus, Leviticus, and Numbers in the Old Testament. The name Aaron means "enlightened."



**September 04**

**Babylas the Holy Martyr**

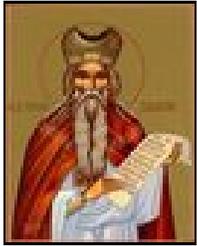
Saint Babylas was the twelfth Bishop of Antioch, being the successor of Zebinus (or Zebinas); he was beheaded during the reign of Decius, in the year 250, and at his own request was buried in the chains with which he was bound. The Emperor Gallus (reigned 351-354) built a church in his honour at Daphne, a suburb of Antioch, to put an end to the demonic oracles at the nearby temple of Apollo. When Julian the Apostate came in 362 to consult the oracle about his campaign against the Persians, the oracle (that is, the demon within it) remained dumb until at last, answering Julian's many sacrifices and supplications, it told him, "The dead prevent me from speaking." It told Julian to dig up the bones and move them. Julian, then, in the words of Saint John Chrysostom, "leaving all the other dead, moved only that Martyr." He commanded the

Christians to take away Saint Babylas' bones, which they did with great solemnity and triumph. When this had been done, a thunderbolt fell from heaven destroying with fire the shrine of Apollo, which Julian did not dare rebuild. Saint John Chrysostom preached a sermon on this within a generation after.



**September 04**

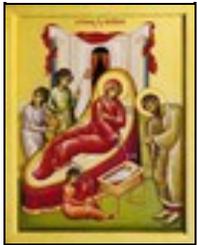
**Our Righteous Father Anthimus of Coroucle in Cephallenia**



**September 05**

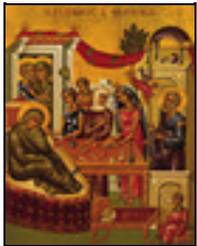
**Holy Prophet Zacharias, Father of the Venerable Forerunner**

According to the opinion of many Fathers of the Church, based on an ancient tradition, this is the Zacharias whom, as our Lord said, the Jews slew between the temple and the altar (Matt. 23:35), first, because even after the Virgin Mary gave birth, he continued to refer to her as virgin and number her among the virgins; second, because Zacharias' son John was not found during the slaughter of the Innocents, since the elderly Elizabeth had taken him and carefully hid him while he was yet an infant, in an unnamed place somewhere in the desert, where, according to the Evangelist, "the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel" (Luke 1:80). When the child was not found, his father was slain by Herod's command.



**September 07**

**The Forefeast of the Nativity of the Theotokos**



**September 08**

**The Nativity of Our Most Holy Lady the Theotokos and Ever-Virgin Mary**

According to the ancient tradition of the Church, the Theotokos was born of barren and aged parents, Joachim and Anna, about the year 16 or 17 before the birth of Christ. Joachim was descended from the royal line of David, of the tribe of Judah. Anna was of the priestly tribe of Levi, a daughter of the priest Matthan and Mary, his wife.



**September 09**

**The Holy & Righteous Ancestors of God, Joachim and Anna**

Today, the day following the Nativity of the most holy Theotokos, we celebrate the synaxis of Saints Joachim and Anna, honouring them as her parents.



**September 09**

**Afterfeast of the Nativity of the Theotokos**

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# Services and Information

Welcome to all visitors! Please join us for fellowship immediately following the Liturgy in the Social Hall. For those visiting an Orthodox Church for the first time, please be aware that Holy communion is a sign of unity of faith which is only offered to baptized and chrismated Orthodox Christians. However, all present are welcome to partake of the antidoron (or blessed bread) which is distributed at the end of the service. Those interested in learning more about the Orthodox Christian faith, please see Fr. Dimitri Pappas after the service.

Visit the church web site: <<http://steliasnm.org/>>.

## Services Schedule (unless otherwise noted)

Sundays: Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

Saturdays: Vespers - 5:00 PM

Weekdays and Saturdays (as announced): Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

**Volunteer Prosforon bakers: please have the Prosforon to Fr. Dimitri before Orthros starts.**

## September & October 2016

4 Sep. (11th Sunday of Matthew) prosforon & coffee hour, April Dellas.

11 Sep. (Sunday before Holy Cross) prosforon & coffee hour, Anastasia Stevens.

18 Sep. (Sunday after Holy Cross) prosforon & coffee hour, Michelle Armijo & Anna Patsalis.

25 Sep. (1st Sunday of Luke) prosforon & coffee hour, Mary O'Brien & Helen Skinas.

2 Oct. (2nd Sunday of Luke) prosforon, Diane Tintor; coffee hour, Nymphe Kefal.

9 Oct. (3rd Sunday of Luke) prosforon & coffee hour, Mac Ennis.

16 Oct. (Sunday of the 7th Ecumenical Council) prosforon, Iggy Patsalis; coffee hour, Nia Parry.

23 Oct. (6th Sunday of Luke) prosforon, Diane Tintor; coffee hour, Niki Constantaras.

30 Oct. (5th Sunday of Luke) prosforon & coffee hour, Anastasia Stevens.

## GOC Links

Greek Orthodox Metropolis of Denver <<http://www.denver.goarch.org/>>.

Greek Orthodox Archdiocese of America <<http://www.goarch.org/>>.

Orthodox Calendar <<http://www.goarch.org/chapel/calendar/>>.

Orthodox Observer <<http://www.goarch.org/news/observer/>>.

## Parish News and Events

### Parish Council Meetings

Parish Council meeting — The next Parish Council meeting will be on Sunday, September 11, after the Divine Liturgy.

### Memorial Service Today

A one-year memorial service is offered today for Anastasia and Aleck Bond, parents of Katherine Andrea Sonnenberg and Constance Alexis Bailey. Eternal be their memory.

### 2016 Albuquerque Grecian Festival — Friday, Sept. 30 – Sunday, Oct. 2

Please support our our sister Greek Orthodox Church in Albuquerque. General admission is \$5, \$2 for Seniors 62+, free for kids under 12, and free for all Police, Fire, Emergency, and Military Personnel. The Festival will be held at St. George Greek Orthodox Church, 308 High St SE, Albuquerque, NM 87102. Please visit <[abqgreekfest.com](http://abqgreekfest.com)> for details.

### Recycling for St. Elias

The church receives a donation for recycling your used toner cartridges and inkjet cartridges. When you get new ones, please bring the used ones to the church, in their packing if possible. Every bit that we recycle means more funds for our parish. Please help with this free and painless way to raise money and protect the environment.

### 2016 Stewardship

We thank all of our members who have made a stewardship pledge to our parish of St. Elias the Prophet. Through your continued and loving support, the Parish Council and Fr. Dimitrios Pappas are able to serve as caretakers and deal with the needs and priorities that face our church. If you have not already done so, please complete your 2016 pledge card and return it to the church at your convenience. Thank you!

# Hymns of the Day

## Resurrectional Apolytikion in the Second Mode

When Thou didst descend unto death, O Life Immortal, then didst Thou slay Hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nethermost depths, all the powers in the Heavens cried out: O Life-giver, Christ our God, glory be to Thee.

Ὅτε κατήλθες πρὸς τὸν θάνατον, ἡ Ζωὴ ἡ ἀθάνατος, τότε τὸν ἄδην ἐνέκρωσας τῇ ἀστραπῇ τῆς Θεότητος, ὅτε δὲ καὶ τοὺς τεθνεώτας ἐκ τῶν καταχθονίων ἀνέστησας, πάσαι αἱ Δυνάμεις τῶν ἐπουρανίων ἐκραύγαζον· Ζωοδότα Χριστέ ὁ Θεὸς ἡμῶν δόξα σοι.

## Apolytikion for Hieromartyr Babylas in the Fourth Mode

As a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Babylas. Intercede with Christ our God that our souls be saved.

Καί τρόπων μέτοχος, καί θρόνων διάδοχος, τών Αποστόλων γενόμενος, τήν πράξιν εύρες Θεόπνευστε, εις θεωρίας επίβασιν, διά τούτο τόν λόγον τής αληθείας ορθοτομών, καί τή πίστει ενήθλησας μέχρις αίματος, Ιερομάρτυς Βαβύλα, πρέσβευε Χριστώ τώ Θεώ, σωθήναι τας ψυχάς ημών.

## Apolytikion for St. Elias in the First Mode

The incarnate Angel and the Prophets' summit and boast, the second fore-runner of the coming of Christ, Elias, the glorious, from above he has sent down his grace upon Elisha; he doth cast out sickness and also doth cleanse the lepers; and unto all that honor him, streams of cures he poureth forth.

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Ὁ ἐνσαρκος ἄγγελος, τών Προφητῶν ἡ κρηπίς, ὁ δευτέρος Πρόδρομος τῆς παρουσίας Χριστοῦ, Ηλίας ὁ ἐνδοξος, ἀνωθεν καταπέμψας, Ελισαίω τήν χάριν, νόσους ἀποδιώκει, καί λεπρούς καθαρίζει, διό καί τοίς τιμῶσιν αὐτόν βρῦει ἰάματα.

## Seasonal Kontakion in the Fourth Mode

In your holy birth, Immaculate One, Joachim and Anna were rid of the shame of childlessness; Adam and Eve of the corruption of death. And so your people, free of the guilt of their sins, celebrate crying: "The barren one gives birth to the Theotokos, who nourishes our life."

Ἰωακείμ καί Ἄννα ὀνειδισμού ατεκνίας, καί Ἀδάμ καί Εὐά, ἐκ τῆς φθοράς τοῦ θανάτου, ἠλευθερώθησαν, Ἄχραντε, ἐν τῇ ἀγίᾳ γεννήσει σου, αὐτήν εορτάζει καί ὁ λαός σου, ἐνοχῆς τῶν πταισμάτων, λυτρωθεὶς ἐν τῷ κρᾶζειν σοι, Ἡ στείρα τίκει τήν Θεοτόκον, καί τροφόν τῆς ζωῆς ημῶν.

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*Apolytikion for St. Elias ©*

*Seasonal Kontakion in the Fourth Tone © Narthex Press - Northridge, CA*

## Gospel and Epistle Readings

### Matins Gospel Reading

#### Eleventh Orthros Gospel

##### The Reading is from John 21:14-25

At that time, Jesus revealed himself to his disciples after he was raised from the dead. When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." A second time he said to him, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go." (This he said to show by what death he was to glorify God.) And after this he said to him, "Follow me."

Peter turned and saw following them the disciple whom Jesus loved, who had lain close to his breast at the supper and had said, "Lord, who is it that is going to betray you?" When Peter saw him, he said to Jesus, "Lord, what about this man?" Jesus said to him, "If it is my will that he remain until I come, what is that to you? Follow me!" So, the word went out among the brethren that this disciple would not die; but Jesus did not say to him that he would not die. He said, "If it is my will that he remain until I come, what is that to you?" This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true. But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written. Amen.

#### Eleventh Orthros Gospel

##### Κατά Ἰωάννην 21:14-25

Τῷ καιρῷ ἐκείνῳ, ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ ἐγερθεὶς ἐκ νεκρῶν. Ὅτε οὖν ἤρισθησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωάνᾳ, ἀγαπᾷς με πλεῖον τούτων; λέγει αὐτῷ· ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· βόσκει τὰ ἀρνία μου. λέγει αὐτῷ πάλιν δευτέρον· Σίμων Ἰωάνᾳ, ἀγαπᾷς με; λέγει αὐτῷ· ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· ποιμαίνε τὰ πρόβατά μου. λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωάνᾳ, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, φιλεῖς με, καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς· βόσκει τὰ πρόβατά μου. ἀμὴν ἀμὴν λέγω σοι, ὅτε ἡς νεώτερος, ἐζώννυες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις. τοῦτο δὲ εἶπε σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ· ἀκολουθεῖ μοι. ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δεῖπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπε· Κύριε, τίς ἐστὶν ὁ παραδιδούς σε; τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, οὕτως δὲ τί; λέγει αὐτῷ ὁ Ἰησοῦς· ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σὺ ἀκολουθεῖ μοι. ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ' ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία αὐτοῦ. ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. ἀμήν.

## Epistle Reading

### Prokeimenon. Second Mode. Psalm 117.14,18.

The Lord is my strength and my song.  
Verse: The Lord has chastened me sorely.

#### The reading is from St. Paul's First Letter to the Corinthians 9:2-12.

BRETHREN, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

### Προκείμενον. Second Mode. ΨΑΛΜΟΙ 117.14,18.

Ἰσχύς μου καὶ ὑμνησίς μου ὁ Κύριος.  
Στίχ. Παιδεύων ἐπαίδευσέ με ὁ Κύριος.

#### τὸ Ἀνάγνωσμα Πρὸς Κορινθίους α' 9:2-12.

Ἀδελφοί, ἡ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ. Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὐτὴ ἐστίν. Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ κυρίου, καὶ Κηφᾶς; Ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; Τίς στρατεύεται ἰδίους ὀψωνίοις ποτέ; Τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; Ἡ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; Ἡ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; Ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται, Οὐ φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ θεῷ; Ἡ δι' ἡμᾶς πάντως λέγει; Δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι. Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπειραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μάλλον ἡμεῖς; Ἄλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπῆν τινα δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

## Gospel Reading

### 11th Sunday of Matthew

#### The Reading is from Matthew 18:23-35

The Lord said this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailors, till he should pay all his debt. So also my heavenly Father will do to everyone of you, if you do not forgive your brother from your heart."

### 11th Sunday of Matthew

#### Κατὰ Ματθαῖον 18:23-35

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ. ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶθῆναι καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δούλος προσεκύνη αὐτῷ λέγων· κύριε, μακροθύμησον ἐπ' ἐμοὶ καὶ πάντα σοι ἀποδώσω. σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφήκεν αὐτῷ. ἐξελθὼν δὲ ὁ δούλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὄφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἐπνιγε λέγων· ἀπόδος μοι εἰ τι ὀφείλεις. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν λέγων· μακροθύμησον ἐπ' ἐμοὶ καὶ ἀποδώσω σοι. ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφοδρὰ, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἐαυτῶν πάντα τὰ γενόμενα. τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· δούλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾳ σοι, ἐπεὶ παρεκάλεισάς με. οὐκ ἔδει καὶ σε ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε ἠλέησα; καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ. Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφίητε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

# Wisdom of the Fathers

Wherefore then did He not do this, nor forgive the debt before the account? Desiring to teach him, from how many obligations He is delivering him, that in this way at least he might become more mild towards his fellow servant .... He gave more than he asked, remission and forgiveness of the entire debt.

**St. John Chrysostom**

*Homily 61 on Matthew 18, 4th Century*

When then you are minded to be revengeful, consider that against yourself are you revengeful, not against another; that you art binding up your own sins, not your neighbors ....

**St. John Chrysostom**

*Homily 61 on Matthew 18, 4th Century*