



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

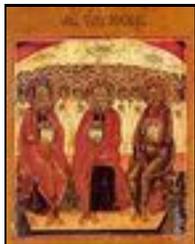
Weekdays and Saturdays (as announced): Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

WEEKLY BULLETIN

12/11/2016

Saints and Feasts

December 11



11th Sunday of Luke

On the Sunday that occurs on or immediately after the eleventh of this month, we commemorate Christ's forefathers according to the flesh, both those that came before the Law, and those that lived after the giving of the Law.

Special commemoration is made of the Patriarch Abraham, to whom the promise was first given, when God said to him, "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18). This promise was given some two thousand years before Christ, when Abraham was seventy-five years of age. God called him and commanded him to forsake his country, parents, and kinsmen, and to depart to the land of the Canaanites. When he arrived there, God told him, "I will give this land to thy seed" (Gen. 12:7); for this cause, that land was called the

"Promised Land," which later became the country of the Hebrew people, and which is also called Palestine by the historians. There, after the passage of twenty-four years, Abraham received God's law concerning circumcision. In the one hundredth year of his life, when Sarah was in her ninetieth year, they became the parents of Isaac. Having lived 175 years altogether, he reposed in peace, a venerable elder full of days.

December 11



Daniel the Stylite of Constantinople

This Saint was from the village of Marutha in the region of Samosata in Mesopotamia. He became a monk at the age of twelve. After visiting Saint Symeon the Stylite (see Sept. 1) and receiving his blessing, he was moved with zeal to follow his marvellous way of life. At the age of forty-two, guided by providence, he came to Anaplis in the environs of Constantinople, in the days of the holy Patriarch Anatolius (see July 3), who was also healed by Saint Daniel of very grave malady and sought to have him live near him. Upon coming to Anaplis, Saint Daniel first lived in the church of the Archangel Michael, but after some nine years, Saint Symeon the Stylite appeared to him in a vision, commanding him to imitate his own ascetical struggle upon a pillar. The remaining thirty-three years of his life he stood for varying periods on three pillars, one

after another. He stood immovable in all weather, and once his disciples found him covered with ice after a winter storm. He was a counsellor of emperors; the pious emperor Leo the Great fervently loved him and brought his royal guests to meet him. It was at Saint Daniel's word that the holy relics of Saint Symeon the Stylite were brought to Constantinople from Antioch, and it was in his days that the Emperor Leo had the relics of the Three Holy Children brought from Babylon. Saint Daniel also defended the Church against the error of the Eutychians. Having lived through the reigns of the Emperors Leo, Zeno, and Basiliscus, he reposed in 490, at the age of eighty-four.

December 11



Luke the New Stylite of Chalcedon



December 11

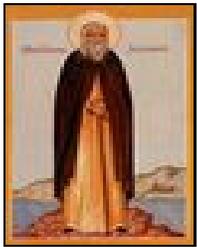
Holy Martyrs Ascepsia and Aethal



December 12

Holy New Martyr Peter the Aleut

The holy New Martyr Peter suffered martyrdom in San Francisco at the time that California belonged to Spain. An Aleut from Alaska, he and his companions were captured in California by the Spaniards. When he refused to abandon Orthodoxy to accept Latinism, which they wished to force upon him, the Spaniards submitted him to a martyrdom like that suffered by Saint James the Persian, cutting him apart joint by joint. He died from loss of blood in steadfast confession of the Faith in 1815.



December 13

Herman the Wonderworker of Alaska & First Saint of America

Saint Herman (his name is a variant of Germanus) was born near Moscow in 1756. In his youth he became a monk, first at the Saint Sergius Hermitage near Saint Petersburg on the Gulf of Finland; while he dwelt there, the most holy Mother of God appeared to him, healing him of a grave malady. Afterwards he entered Valaam Monastery on Valiant Island in Lake Ladoga; he often withdrew into the wilderness to pray for days at a time. In 1794, answering a call for missionaries to preach the Gospel to the Aleuts, he came to the New World with the first Orthodox mission to Alaska. He settled on Spruce Island, which he called New Valaam, and here he persevered, even in the face of many grievous afflictions mostly at the hands of his own countrymen in the loving service of God and of his neighbour. Besides his many toils for the sake of

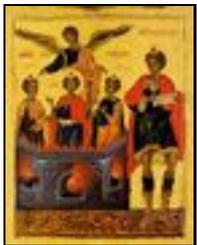
the Aleuts, he subdued his flesh with great asceticism, wearing chains, sleeping little, fasting and praying much. He brought many people to Christ by the example of his life, his teaching, and his kindness and sanctity, and was granted the grace of working miracles and of prophetic insight. Since he was not a priest, Angels descended at Theophany to bless the waters in the bay; Saint Herman used this holy water to heal the sick. Because of his unwearying missionary labours, which were crowned by God with the salvation of countless souls, he is called the Enlightener of the Aleuts, and has likewise been renowned as a wonderworker since his repose in 1837.



December 16

The Holy Prophet Aggaeus (Haggai)

The Prophet Aggaeus, whose name means "festive," was born in Babylon at the time of the captivity Of the Jews. He began to prophesy in Jerusalem after their return thereto, and to admonish the people to rebuild the Temple, in the days of Zorobabel, the second year of the reign of Darius Hystaspes, King of Persia, about the year 520 before Christ. His prophecy, divided into two chapters, is ranked tenth among the minor Prophets.



December 17

Daniel the Prophet & Ananias, Azarias, & Misail, the Three Holy Youths

The Prophet Daniel and the Three Children were all descended from the royal tribe of Judah. In the year 599 before Christ, in the reign of Joachim, who was also called Jechonias (I Chron. 3:16, and II Chron. 36:8), while yet children, these righteous ones were led away as captives into Babylon together with the other Jews by Nabuchodonosor. He singled them out from among the other captives to serve him, and renamed them thus: Daniel was named Baltazar; Ananias, Sedrach; Misail, Misach; and Azarias, Abednago. They were reared in the royal court, and taught the wisdom of the Chaldeans; and after the passage of three years, they surpassed all the Chaldean sages (Dan. 1).

Thereafter, Daniel, being still a lad, interpreted that mysterious image seen by Nabuchodonosor in a dream, an image that was composed of different metals, but was shattered and ground to dust by a certain stone which had been hewn out of a mountain without the hand of man. This vision clearly portrayed through the mountain the height of the Virgin's holiness and the power of the Holy Spirit which overshadowed her. Through the image of the Stone, Christ was portrayed, Who was seedlessly born of her, and Who by His coming as the Godman would shatter and destroy all the kingdoms of the world, which were portrayed through the image; and He would raise them that believe in Him into His Heavenly Kingdom, which is eternal and everlasting (ibid. 2:31-45). Thereupon, he signified in prophecy the time of His appearance in the Jordan, the beginning of His preaching of the Gospel, the time of His saving Passion, and the cessation of the worship according to the Mosaic Law, (ibid. 9:14-27). He portrayed most excellently the majestic and dread image of His second coming, presenting by means of words, as with living colours, the fiery throne

which shall be set, the Eternal Judge Who shall sit thereon, the river of fire that shall flow forth before Him, the calling to account before the impartial judgment seat, the opened books of each ones deeds, the thousands upon thousands of them that minister to Him, and the ten thousands of them that stand in His presence (ibid. 7: 9-10). Daniel (whose name means "God is judge") was called "man of desires" by the Angels that appeared (ibid. 9:23), because he courageously disdained every desire of the body, even the very bread that is necessary for nourishment. Furthermore, he received this name because, in his longing for the freedom of those of his tribe, and his desire to know their future condition, he ceased not supplicating God, fasting and bending the knee three times a day. Because of this prayer he was cast into the den of lions, after he had been accused by his enemies as a transgressor of the decree issued through the proclamation of the king, that no one should worship or ask for anything from God or from men for thirty days, but only from the king. But having stopped the mouths of the lions by divine might, and appearing among them as though he were a shepherd of sheep, Daniel showed the impious the might of godliness (ibid. 6:1-23).

As for the Three Children, Ananias ("Yah is gracious"), Misail ("Who is what God is?"), and Azarias ("Yah is keeper"), since they refused to offer adoration to Nabuchodonosor's image, they were cast into the furnace of fire. They were preserved unharmed amidst the flames - even their hair was untouched - by the descent of the Angel of the Lord, that is, the Son of God. Walking about in the furnace, as though in the midst of dew, they sang the universal hymn of praise to God, which is found in the Seventh and Eighth Odes of the Holy Psalter. And coming forth therefrom, without even the smell of the fire on their clothes (Dan. 3), they prefigured in themselves the Virgin's incorrupt giving of birth; for she, on receiving the Fire of the Godhead within her womb, was not burned, but remained virgin, even as she was before giving birth.

Therefore the Church celebrates the Three Children and Daniel on this day, on the Sunday of the Forefathers, and on the Sunday before the Nativity of Christ, since they prefigured and proclaimed His Incarnation. Furthermore, they were of the tribe of Judah, wherefrom, Christ sprang forth according to the flesh. The holy Three Children completed their lives full of days; as for the Prophet Daniel, he lived until the reign of Cyrus, King of Persia, whom he also petitioned that his nation be allowed to return to Jerusalem and that the Temple be raised up again, and his request was granted. He reposed in Peace, having lived about eighty-eight years. His prophetic book, which is divided into twelve chapters, is ranked fourth among the greater Prophets.

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 - 9:00 AM; Divine Liturgy - 10:00 AM

Saturdays: Vespers - 5:00 PM

Weekdays and Saturdays (as announced): Orthros/Matins - 9:00 AM; Divine Liturgy - 10:00 AM

Volunteer Prosforon bakers: please have the Prosforon to Fr. Dimitri by 9:00 a.m.

December 2016

11 Dec. (11th Sunday of Luke) prosforon & coffee hour Tonya Boone

18 Dec. (Sunday before Nativity) prosforon Iggy Patsalis, coffee hour Mac Ennis

25 Dec. (Sun., Christmas Day) prosforon Fr. Dimitri Pappas, no coffee hour

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 Meeting

The next Parish Council meeting will be on Sunday, December 25, after the Divine Liturgy.

Fr. Ambrose Will Celebrate the Divine Liturgy While Fr. Dimitri Is Away

While Fr. Dimitri is away in Greece, Fr. Ambrose Omayas from the Metropolis of Denver will celebrate the Divine Liturgy in our church. Please extend a warm welcome to Fr. Ambrose.

Poinsettias for Christmas

Beautiful Poinsettia plants will be placed in our Church for Christmas. Please purchase one or more plants to honor the memory of a loved one or as a gift for the church, or to take home. Cost is \$15 per plant, and the deadline to order is December 25.

Make Donations to the Church on Our Web Site by Credit Card

DJ Nickles has added a "Donate Now" button to the church's web site that allows you to make tax-deductible donations to the church by credit card. You can make one-time or ongoing donations. You can set up monthly stewardship contributions, so that the church receives your donation, even when you're not able to be here. We are faced with a difficult economic situation, and your donations are greatly needed. Please give generously.

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 2017 pledge card and return it to the church at your convenience. Thank you!

Hymns of the Day

Resurrectional Apolytikion in the Plagal Fourth Mode

From on high didst Thou descend, O Compassionate One; to burial of three days hast Thou submitted that Thou mightest free us from our passions. O our Life and Resurrection, Lord, glory be to Thee.

Εξ ὕψους κατήλθες ὁ εὐσπλαγχνος, ταφήν καταδέξω τρίημερον, ἵνα ἡμᾶς ἐλευθερώσης τῶν παθῶν. Ἡ ζωὴ καὶ ἡ Ἀνάστασις ἡμῶν, Κύριε δόξα σοι.

Apolytikion for 11th Sun. of Luke in the Second Mode

By faith didst Thou justify the Forefathers, when through them Thou didst betroth Thyself aforetime to the Church from among the nations. The Saints boast in glory that from their seed there is a glorious fruit, even she that bare Thee seedlessly. By their prayers, O Christ God, save our souls.

Ἐν πίστει τοὺς Προπάτορας ἐδικαίωσας, τὴν ἐξ Ἐθνῶν δι' αὐτῶν προμνηστευσάμενος Ἐκκλησίαν. Καυχῶνται ἐν δόξῃ οἱ Ἅγιοι, οἱ ἐκ σπέρματος αὐτῶν, ὑπάρχει καρπὸς εὐκλείης, ἡ ἀσπύρως τεκοῦσά σε. Ταῖς αὐτῶν ἱκεσίαις, Χριστὲ ὁ Θεός, σῶσον τὰς ψυχὰς ἡμῶν.

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 ἐνσάρκος ἄγγελος, τῶν Προφητῶν ἡ κρηπίς, ὁ δεῦτερος Πρόδρομος τῆς παρουσίας Χριστοῦ, Ἡλίας ὁ ἐνδοξος, ἄνωθεν καταπέμψας, Εἰσαίω τὴν χάριν, νόσους αποδιώκει, καὶ λεπρούς καθαρίζει, διὸ καὶ τοῖς τιμῶσιν αὐτὸν βρῦει ἰάματα.

Seasonal Kontakion in the Third Mode

On this day the Virgin cometh to the cave to give birth to * God the Word ineffably, * Who was before all the ages. * Dance for joy, O earth, on hearing * the gladsome tidings; * with the Angels and the shepherds now glorify Him * Who is willing to be gazed on * as a young Child Who * before the ages is God.

Ἡ Παρθένος σήμερον, τὸν Προαιώνιον Λόγον, ἐν Σπηλαίῳ ἔρχεται, ἀποτεκεῖν ἀπορρήτως. Χόρευε ἡ οἰκουμένη ἀκουτισθεῖσα, δόξασον μετὰ Ἀγγέλων καὶ τῶν Ποιμένων, βουληθέντα ἐποφθῆναι, παιδίον νέον, τὸν πρὸ αἰώνων Θεόν.

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Apolytikion for 11th Sun. of Luke in the Second Tone © Holy Transfiguration Monastery - Brookline, MA

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Gospel and Epistle Readings

Matins Gospel Reading

Third Orthros Gospel

The Reading is from Mark 16:9-20

At that time, Jesus rose early on the first day of the week, and he appeared first to Mary Magdalene, from whom he had cast seven demons. She went and told those who had been with him, as they mourned and wept. But when they heard that he was alive and had been seen by her, they would not believe it.

After this he appeared in another form to two of them, as they were walking into the country. And they went back and told the rest, but they did not believe them.

Afterward he appeared to the eleven themselves as they sat at table; and he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. And he said to them, "Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover."

So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God. And they went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attended it. Amen.

Third Orthros Gospel
Κατὰ Μάρκον 16:9-20

Ἄναστας δὲ πρωὶ πρώτη σαββάτου ἐφάνη πρῶτον Μαρίας τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἐπτά δαμόνια. ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι. κάκεινοι ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη ὑπὲρ αὐτῆς, ἠπίστησαν. Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερῶθη ἐν ἑτέρῳ μορφῇ, πορευομένοις εἰς ἀγρόν. κάκεινοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. Ὑστερον ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκά ἐφανερῶθη, καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγεγερμένον οὐκ ἐπίστευσαν. καὶ εἶπεν αὐτοῖς· πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις λαλήσουσι καιναῖς· ὄφεις ἀροῦσι· κἄν θανάσιμον τι πίωσιν, οὐ μὴ αὐτοῦς βλάψει· ἐπὶ ἄρρωστούς χεῖρας ἐπιθήσουσι, καὶ καλῶς ἐξουσιν. Ὁ μὲν οὖν Κύριος μετὰ τὸ λαλήσαι αὐτοῖς ἀνελήφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ. ἐκείνοι δὲ ἐξεληθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργούντος καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων. ἀμήν.

Epistle Reading

Prokeimenon. Fourth Mode. Daniel 3.26,27.

Blessed are you, O Lord, the God of our fathers.

Verse: For you are just in all you have done.

The reading is from St. Paul's Letter to the Colossians 3:4-11.

BRETHREN, when Christ who is our life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away; anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

Προκείμενον. Fourth Mode. Δανιὴλ 3.26-27.

Εὐλογητὸς εἶ, Κύριε, ὁ Θεὸς τῶν Πατέρων ἡμῶν.

Στίχ. Ὅτι δίκαιος εἶ ἐπὶ πάνσιν, οἷς ἐποίησας ἡμῖν.

τὸ Ἀνάγνωσμα Πρὸς Κολοσσαεῖς 3:4-11.

Ἀδελφοί, ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ. Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακίην, καὶ τὴν πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρεία, δι' ἧς ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. Ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζήτε ἐν αὐτοῖς. Νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν· μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν· ὅπου οὐκ ἔστι Ἑλλήν καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δούλος, ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πάσιν Χριστός.

Gospel Reading

11th Sunday of Luke

The Reading is from Luke 14:16-24

The Lord said this parable: "A man once gave a great banquet, and invited many; and at the time of the banquet he sent his servant to say to those who had been invited, 'Come; for all is now ready.' But they all alike began to make excuses. The first said to him, 'I have bought a field, and I go out and see it; I pray you, have me excused.' And another said, 'I have bought five yoke of oxen, and I must go to examine them; I pray you, have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' So the servant came and reported this to his master. Then the householder in anger said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.' And the servant said, 'Sir, what you commanded has been done, and there is still room.' And the master said to the servant, 'Go out to the highways and hedges, and compel people to come in, that my house may be filled. For I tell you, none of those men who were invited shall taste my banquet. For many are called, but few are chosen.'"

11th Sunday of Luke

Κατὰ Λουκᾶν 14:16-24

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα καὶ ἐκάλεσε πολλούς· καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἤδη ἔτοιμά ἐστι πάντα. καὶ ἤρξαντο ἀπὸ μᾶς παραιτεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ· ἀγρόν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ ἕτερος εἶπε· ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ ἕτερος εἶπε· γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἔλθειν. καὶ παραγενόμενος ὁ δούλος ἐκείνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ· ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. καὶ εἶπεν ὁ δούλος· κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον· ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμαῖς καὶ ἀνάγκασον εἰσελεῖν, ἵνα γεμισθῇ ὁ οἶκος μου. λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δεῖπνου. Πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

Wisdom of the Fathers

This parable ... proclaims beforehand both the casting out of the Jews, and the calling of the Gentiles; and it indicates together with this also the strictness of the life required, and how great the punishment appointed for the careless

St. John Chrysostom

Homily 69 on Matthew 22, 4th Century

And when were they bidden? By all the prophets; by John again; for unto Christ he would pass all on, saying, "He must increase, I must decrease;" by the Son Himself again, "Come unto me, all ye that labor and are heavy laden, and I will refresh you;" and again, "If any man thirst, let him come unto me, and drink."

St. John Chrysostom

Homily 69 on Matthew 22, 4th Century