



St. Elias the Prophet Church

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Services Schedule

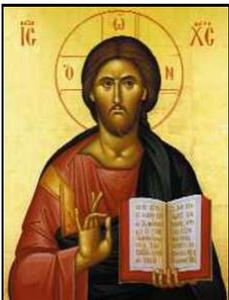
Sundays: Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

Saturdays: Vespers - 5:00 PM

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

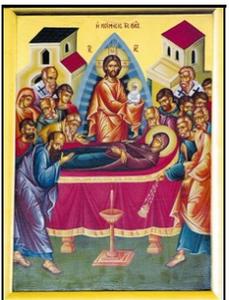
Bulletin for Sunday, August 20, 2017

Saints and Feasts



August 20

11th Sunday of Matthew



August 20

Afterfeast of the Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary



August 20

Samuel the Prophet

This most holy man, a Prophet of God from childhood, was the last judge of the Israelite people, and anointed the first two Kings of Israel. He was born in the twelfth century before Christ, in the city of Armathaim Sipa, from the tribe of Levi, the son of Elkanah and Hannah (Anna). He was the fruit of prayer, for his mother, being barren, conceived him only after she had supplicated the Lord with many tears; wherefore she called him Samuel, that is, "heard by God." As soon as

Hannah had weaned him, she brought him to the city of Silom (Shiloh), where the Ark was kept, and she consecrated him, though yet a babe, to the service of God, giving thanks to Him with the hymn found in the Third Ode of the Psalter: "My heart hath been established in the Lord . . ." Samuel remained in Silom under the protection of Eli the priest. He served in the Tabernacle of God, and through his most venerable way of life became well-pleasing to God and man (I Kings 2: 26). While yet a child, sleeping in the tabernacle near the Ark of God, he heard the voice of God calling his name, and foretelling the downfall of Eli; for although Eli's two sons, Ophni and Phineas, were most lawless, and despisers of God, Eli did not correct them. Even after Samuel had told Eli of the divine warning, Eli did not properly chastise his sons, and afterwards, through various misfortunes, his whole house was blotted out in one day.

After these things came to pass, Samuel was chosen to be the protector of the people, and he judged them with holiness and righteousness. He became for them an example of all goodness, and their compassionate intercessor before God: "Far be it from me that I should sin against the Lord in ceasing to pray for you; yea, I will serve the Lord and show you the good and the right way" (ibid. 12:23). When he asked them -- having God as witness -- if he ever wronged anyone, or took anyone's possessions, or any gift, even so much as a sandal, they answered with one voice: "Thou hast not defrauded us, nor oppressed us, nor afflicted us, neither hast thou taken anything from anyone's hand" (ibid. 12:4). When Samuel was old, the people asked him for a king, but he was displeased with this, knowing that God Himself was their King. But when they persisted, the Lord commanded him to anoint them a king, saying, "They have not rejected thee, but they have rejected Me from reigning over them" (ibid. 8:7); so Samuel anointed Saul. But Saul transgressed the command of God repeatedly, so Samuel anointed David. Yet, since Samuel was a man of God, full of tender mercy, when the Lord told him that He had rejected Saul, Samuel wept for him the whole night long (ibid. 15:11); and later, since he continued to grieve, the Lord said to him, "How long wilt thou mourn for Saul?" (ibid. 16:1). Having lived blamelessly some ninety-eight years, and become an example to all of a God-pleasing life, he reposed in the eleventh century before Christ. Many ascribe to him the authorship of the Books of judges, and of Ruth, and of the first twenty-four chapters of the First Book of Kings (I Samuel).

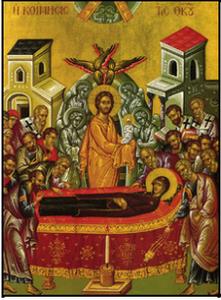


August 21

The Holy Apostle Thaddaeus

The Apostle Thaddaeus was from Edessa, a Jew by race. When he came to Jerusalem, he became a disciple of Christ, and after His Ascension he returned to Edessa. There he catechized and baptized Abgar (see Aug. 16). Having preached in Mesopotamia, he ended his life in martyrdom. Though some call him one of the Twelve, whom Matthew calls "Lebbaeus, whose surname was Thaddaeus" (Matt. 10:3), Eusebius says that he is one of the Seventy:

"After [Christ's] Resurrection from the dead, and His ascent into Heaven, Thomas, one of the twelve Apostles, inspired by God, sent Thaddaeus, one of the seventy disciples of Christ, to Edessa as a preacher and evangelist of Christ's teaching" (Eccl. Hist. 1: 13).



August 23

Apodosis of the Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary

Concerning the Dormition of the Theotokos, this is what the Church has received from ancient times from the tradition of the Fathers. When the time drew nigh that our Savior was well-pleased to take His Mother to Himself, He declared unto her through an Angel that three days hence, He would translate her from this temporal life to eternity and bliss. On hearing this, she went up with haste to the Mount of Olives, where she prayed continuously. Giving thanks to God, she returned to her house and prepared whatever was necessary for her burial. While these things were taking place, clouds caught up the Apostles from the ends of the earth, where each one happened to be preaching, and brought them at once to the house of the Mother of God, who informed them of the cause of their sudden gathering. As a mother, she consoled them in their affliction as was meet, and then raised her hands to Heaven and prayed for the peace of the world. She blessed the Apostles, and, reclining upon her bed with seemliness, gave up her all-holy spirit into the hands of her Son and God.

With reverence and many lights, and chanting burial hymns, the Apostles took up that God-receiving body and brought it to the sepulchre, while the Angels from Heaven chanted with them, and sent forth her who is higher than the Cherubim. But one Jew, moved by malice, audaciously stretched forth his hand upon the bed and immediately received from divine judgment the wages of his audacity. Those daring hands were severed by an invisible blow. But when he repented and asked forgiveness, his hands were restored. When they had reached the place called Gethsemane, they buried there with honor the all-immaculate body of the Theotokos, which was the source of Life. But on the third day after the burial, when they were eating together, and raised up the artos (bread) in Jesus' Name, as was their custom, the Theotokos appeared in the air, saying "Rejoice" to them. From this they learned concerning the bodily translation of the Theotokos into the Heavens.

These things has the Church received from the traditions of the Fathers, who have composed many hymns out of reverence, to the glory of the Mother of our God (see Oct. 3 and 4).



August 25

Titus the Apostle of the 70

Saint Titus was a Greek by race, and an idolater. But having believed in Christ through the Apostle Paul, he became Paul's disciple and follower and labored with him greatly in the preaching of the Gospel. When Paul ordained him Bishop of Crete, he later wrote to him the Epistle which bears his name. Having shepherded in an apostolic manner the flock that had been entrusted to him, and being full of days, he reposed in peace, some ninety-four years of

age.

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

August 2017

20 Aug (11th Sunday of Matthew) Prosforon & coffee hour Niki Constantaras.

27 Aug (12th Sunday of Matthew) Prosforon & coffee hour Bonnie Hardwick.

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

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/>.

Please contact Parish Council with questions or comments about church maintenance or operations

My dear parishioners:

as our Holy Consecration draws near, my duties as the spiritual and ecclesiastical leader of St. Elias are more demanding than ever. Therefore, I ask that all concerns outside of spiritual and ecclesiastical matters be taken directly to the Parish Council for consideration by contacting either the President, April Dellas at 505-466-1340/575-684-0125, or the Vice-President, Niki Constantaras at 505-930-1940.

Parish News and Events

Parish Council Meeting

The next Parish Council meeting will be Sunday, September 3, after the Divine Liturgy.

Please make reservations for the Consecration Banquet Luncheon—Saturday, 9/9/17, 2:00 p.m.

The Consecration Banquet Luncheon will be in the Terrace at Quail Run, 3101 Old Pecos Trail, Santa Fe, NM 87505. Ask at the guard house at the front gate for directions to the event and where to park. His Eminence Metropolitan Isaiah of Denver will be in attendance. Please join us so we may extend a warm welcome to him. For tickets, contact April Dellas.

Please sign up for the Consecration Luncheon—Sunday, 9/10/17, after the Service

There will be a luncheon at the church following the service on Sunday, 9/10/17. Requested donation: \$20. Please help us close out this momentous weekend.

Help is needed for church cleaning and grounds cleanup

On Tuesday morning, September 5, we need people to help with cleaning the church to prepare for our

Consecration weekend. Help is also needed for grounds cleanup/yard work after the service on Sunday, August 27. Let's make the church sparkle for our sacred Consecration.

Consecration Weekend Schedule

Friday, September 8:	6:00 p.m., Great Vespers
Saturday, September 9:	9:00 a.m. Orthros 10:00 a.m. Consecration/Hierarchical Liturgy Luncheon Banquet following at Quail Run Resort, \$100*
Sunday, September 10	9:00 a.m. Orthros 10:00 a.m. Hierarchical Liturgy with Artoklasia & Memorial Service Luncheon following at the Church, \$20*

*For tickets, contact April Dellas: ridingsecret@aol.com, (505) 466-1340, (575) 684-0125.

Help! Volunteers Are Needed to Help Maintain the Church's Landscaping

Volunteers are needed to help with watering and attend to minor maintenance of the grounds. Contact April Dellas (ridingsecret@aol.com, (505) 466-1340, (575) 684-0125) or Niki Constantaras (yiayianiki@gmail.com, (505)-930-1940) for details. They are looking for people to help with the watering schedule on Sunday, Tuesday, or Friday. Thank you!

Please volunteer to help out with the upcoming Consecration of our church

We need you! The consecration of our beautiful church will take place on the second weekend of September, a little more than 2 months from now. We have a weekend of activities scheduled and need everyone's help in making this weekend as special and stress-free as possible. Please consider helping in any way you can. Contact Contact April Dellas at ridingsecret@aol.com, (505) 466-1340, (575) 684-0125 or Tonya Boone at tboone@ekkoranch.com for more information.

2017 Stewardship

We thank all of our members who have made a stewardship pledge to our church. 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 as soon as you can. Thank you!

Volunteers are needed to host coffee hours and to bake prosfora

Please get in touch with April Dellas to volunteer to bake prosforon and to host a simple coffee hour: some cookies, a pastry, pie, or coffee cake, some bagels—two or three items of your choice. Contact April at (505) 466-1340 (home), (575) 684-0125 (mobile), or ridingsecret@aol.com.

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

Use the "Donate Now" button on the church's web site to make tax-deductible donations to the church by credit card: make one-time or recurring donations. To make a one-time donation, be sure to **uncheck** the box next to "Make this a monthly recurring donation," otherwise your credit card will be billed monthly until you cancel it. Your donation, less 4.5%, goes to our church. Your entire donation is a tax-deductible donation to JustGive.org, and your donation(s) will show up on your credit card statement as a charge by JustGive.org. Be aware that it may take up to 6 weeks for your donation to be received by the church.

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.

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 ἢ ἀθάνατος, τότε τὸν ἄδην ἐνέκρωσας τῇ ἀστραπῇ τῆς Θεότητος, ὅτε δὲ καὶ τοὺς τεθνεώτας ἐκ τῶν καταχθονίων ἀνέστησας, πᾶσαι αἱ Δυνάμεις τῶν ἐπουρανίων ἐκραύγαζον· Ζωοδότα Χριστέ ὁ Θεὸς ἡμῶν δόξα σοι.

Apolytikion for Afterfeast of the Dormition in the First Mode

In giving birth, thou didst preserve thy virginity; in thy dormition, thou didst not forsake the world, O Theotokos. Thou wast translated unto life, since thou art the Mother of Life; and by thine intercessions dost thou redeem our souls from death.

Ἐν τῇ Γεννήσει τὴν παρθενίαν ἐφύλαξας, ἐν τῇ Κοιμήσει τὸν κόσμον οὐ κατέλιπες Θεοτόκε, Μετέστης πρὸς τὴν ζωὴν, μήτηρ υπάρχουσα τῆς ζωῆς, καὶ ταῖς πρεσβείαις ταῖς σαῖς λυτρουμένη, ἐκ θανάτου 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 ἑνσαρκὸς ἄγγελος, τῶν Προφητῶν ἡ κρηπίς, ὁ δεῦτερος Πρόδρομος τῆς παρουσίας Χριστοῦ, Ἠλίας ὁ ἑνδοξος, ἄνωθεν καταπέμψας, Ἐλισαίω τὴν χάριν, νόσους ἀποδιώκει, καὶ λεπρούς καθαρίζει, διό καὶ τοῖς τιμῶσιν αὐτὸν βρῦει ἰάματα.

Seasonal Kontakion in the Second Mode

Neither the grave nor death could contain the Theotokos, the unshakable hope, ever vigilant in intercession and protection. As Mother of life, He who dwelt in the ever-virginal womb transposed her to life.

Τὴν ἐν πρεσβεΐαις ἀκοίμητον Θεοτόκον, καὶ προστασίαις ἀμετάθετον ἐλπίδα, τάφος καὶ νέκρωσις οὐκ ἐκράτησεν, ὡς γὰρ ζωῆς Μητέρα, πρὸς τὴν ζωὴν μετέστησεν, ὁ μήτραν οἰκήσας ἀειπάρθενον.

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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, and he 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, but, "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

Κατὰ Ἰωάννην 21:14-25

Τῷ καιρῷ ἐκείνῳ, ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ ἐγερθεὶς ἐκ νεκρῶν, καὶ λέγει τῷ Σίμωνι Πέτρῳ· Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; λέγει αὐτῷ· ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· βόσκει τὰ ἀρνία μου. λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωνᾶ, ἀγαπᾷς με; λέγει αὐτῷ· ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· ποιμαίνε τὰ πρόβατά μου. λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωνᾶ, 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 ἦς νεώτερος, ἐζώννυες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσης, 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 δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπε· Κύριε, τίς ἐστὶν ὁ παραδιδοῦς σε; τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, οὗτος δὲ τίς; 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 ἀληθής ἐστιν 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 sister as 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 αὕτη 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 ἴσχυς ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; Τίς στρατεύεται ἰδίῳ ὄψωνίῳ 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 οὐκ 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 ἄροτριῶν ἄροτριᾶν, καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι. Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἄλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπὴν 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 torturers, till he should pay all his debt. So also my heavenly Father will do to every one 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· Ὁμοιωθὴ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συναῖρει 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 πρᾶτθῆναι καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δοῦλος προσεκύνη αὐτῷ λέγων· κύριε, μακροθύμησον ἐπ' ἐμοὶ καὶ πάντα σοὶ ἀποδώσω. σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν

συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγε λέγων· ἀπόδος μοι εἴ 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 σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα. τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾳ σοι, ἐπεὶ παρεκάλεισάς με. οὐκ ἔδει καὶ σὲ 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 ἀφήτε 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