



# 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

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Bulletin for Sunday, March 18, 2018

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## Saints and Feasts



**March 18**

### Sunday of St. John Climacus

The memory of this Saint is celebrated on March 30, where his biography may be found. He is celebrated today because his book, *The Ladder of Divine Ascent*, is a sure guide to the ascetic life, written by a great man of prayer experienced in all forms of the monastic polity; it teaches the seeker after salvation how to lay a sound foundation for his struggles, how to detect and war against each of the passions, how to avoid the snares laid by the demons, and how to rise from the rudimental virtues to the heights of Godlike love and humility. It is held in such high esteem that it is universally read in its entirety in monasteries during the Great Fast.



**March 18**

### Edward the Martyr, King of England



**March 18**

## **Cyril, Patriarch of Jerusalem**

This Saint was born in 315, and succeeded Maximus as Archbishop of Jerusalem in 350. He was zealous for the Orthodox Faith, and was a defender of the poor. He was exiled three times by the Arian Emperors Constantius and Valens. But after their death, he was recalled to his throne; he reposed in peace in 386. Of his writings, the most prominent are his catechetical lectures, which are considered the most ancient systematic summary of Christian teaching.

Before Saint Cyril, there had been two dioceses, one of Jerusalem, and one of Holy Sion; under Saint Cyril, they were united into one bishopric. See also May 7.

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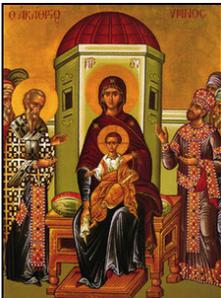
**March 20**

## **Photini the Samaritan Woman**

Saint Photini lived in 1<sup>st</sup> century Palestine and was the woman that Christ met at the well in Samaria as recorded in the Gospel according to John (4:4-26). After her encounter with Christ, she and her whole family were baptized by the Apostles and became evangelists of the early Church. Photini and her children eventually were summoned before the emperor Nero and instructed to renounce their faith in Christ. They refused to do so, accepting rather to suffer various tortures. After many efforts to force her to surrender to idolatry, the emperor ordered that she be thrown down a well. Photini gave up her life in the year 66.

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**March 24**

## **5th Saturday of Lent: The Akathist Hymn**

About the year 626, the Persians, Avars, and Slavs came with a great host and besieged the imperial city of Constantinople while the Emperor Heraclius and the main body of the Byzantine army were absent in the East. Enemy ships filled the sea, especially the Golden Horn, and on land the adversaries were ready for attack with foot-soldiers, horses, and engines of war.

Though the citizens courageously withstood them, yet they were few in number and would be unable to repulse the attack of such a great host. Hence, they could not count on any other means of salvation, except the protection of the Theotokos. And truly, suddenly a violent tempest broke up all the ships and submerged them, and the bodies of the invaders were cast out near the Blachernae quarter of the city where the famous Church of the Theotokos stood. Taking courage from this, the people went forth from the city and repulsed the remaining forces, who fled out of fear. In 673, the city was miraculously delivered yet again, this time from an invasion of the Arabs. Then in 717-718, led by the Saracen general Maslamah, the Arab fleet laid siege once more to the city. The numerical superiority of the enemy was so overwhelming that the fall of the Imperial City seemed imminent. But then the Mother of God, together with a multitude of the angelic hosts, appeared suddenly over the city walls. The enemy forces, struck with terror and thrown into a panic at this apparition, fled in disarray. Soon after this, the Arab fleet was utterly destroyed by a terrible storm in the Aegean Sea on the eve of the Annunciation, March 24, 718. Thenceforth, a special "feast of victory and of thanksgiving" was dedicated to celebrate and commemorate these benefactions. In this magnificent service, the Akathist Hymn is prominent and holds the place

of honour. It appears that even before the occasion of the enemy assaults mentioned above, the Akathist Hymn was already in use as the prescribed Service for the Feast of the Annunciation, together with the kontakion, "When the bodiless one learned the secret command," which has the Annunciation as its theme. It was only on the occasion of the great miracle wrought for the Christian populace of the Imperial City on the eve of the Annunciation in 718 that the hymn "To thee, the Champion Leader" was composed, most likely by Saint Germanus, Patriarch of Constantinople.

Historians have ascribed the Akathist Hymn to Patriarch Sergius of Constantinople (638), to Saint George the Confessor, Bishop of Pisidia (818), or even to Saint Photius the Great (891), all of whom lived either at the time of or after the above-mentioned sieges. However, it appears most likely from its language, content, and style that the true composer of the Akathist Hymn is Saint Romanus the Melodist (6th century).



**March 24**

**Forefeast of the Annunciation of the Theotokos**

## 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

### **March 2018**

**Coffee hours from the Sunday of Orthodoxy (Feb. 25) through Palm Sunday must be *Lenten*, though Fr. Dimitri has given dispensation to allow dairy products to be included (wine and oil are also allowed on weekends).**

18 Mar. (Fourth Sunday of Lent (Saint John Climacus)) Two Prosfora Niki Constantaras, coffee hour Zora Peters Grogan.

21 Mar. (Wed., Fifth Wednesday of the Great Fast, Presanctified Divine Liturgy) Service at 6:00 p.m.

23 Mar. (Fri., Salutations to the Theotokos (Akathist Hymn)) Service at 6:00 p.m.

25 Mar. (Sun., Fifth Sunday of Lent (Saint Mary of Egypt)—Feast of the Annunciation to the Theotokos) Prosforon Mac Ennis. Instead of coffee hour, there will be a potluck luncheon: fish, wine, and oil permitted (and dairy products, per Fr. Dimitri). Sign-up sheet posted in coffee room.

31 Mar. (Sat., Lazarus Saturday) Prosforon Mac Ennis. No coffee hour. After the Divine Liturgy, please stay to make Palm Crosses and to help clean the church.

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

***Coffee hour hosts: please stay after the coffee hour to help clean up.***

### **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, April 15, after the Divine Liturgy.

#### **Wednesday and Friday Evening Services During Great Lent**

On the first 5 Wednesday evenings of Great Lent, there will be a Presanctified Divine Liturgy at 6:00 p.m. On the 6th Wednesday, March 28, Fr. Dimitri will be in Denver picking up Tsourekia. On the first 5 Friday evenings of Great Lent, there will be a Salutations to the Theotokos service at 6:00 p.m. The Akathist Hymn is chanted in four parts during the first four of these Friday services. On the fifth Friday, the entire Akathist Hymn is chanted during the service.

#### **Please sign up to bring a dish to the potluck luncheon on Sunday, 25 March**

To celebrate the Feast of the Annunciation of the Theotokos, there will be a potluck luncheon after the Divine Liturgy. Food must be Lenten, though oil, wine, fish, and dairy products, per Fr. Dimitri, are allowed on this day. The sign-up sheet is downstairs in the coffee room.

#### **Palm crosses and church cleaning on Saturday, 31 March**

On the Saturday of Lazarus, 31 March, after the Divine Liturgy, please stay to make Palm Crosses and to help clean the church in preparation for Holy Week and Pascha.

#### **Please sign up to bring a dish for our annual Palm Sunday luncheon on 1 April**

Please sign up to bring a dish for our annual Palm Sunday luncheon on 1 April. The sign-up sheet is downstairs in the coffee room. Food must be Lenten, though oil, wine, fish, and dairy products, per Fr. Dimitri, are allowed on Palm Sunday.

#### **Pascha potluck luncheons**

Please sign up to bring a dish for our annual Anastasi potluck meal after the midnight Pascha service. Also, sign up to bring a dish for the potluck meal that will be shared after the noon Agape service on 8 April. Sign-up sheets are in the coffee room.

#### **Beit Tikva & Friends' Teddy Bear Project**

This year, St. Elias Greek Orthodox Church is partnering with Congregation Beit Tikva for their fifth annual Teddy Bear Project for the Solace Crisis Treatment Center (formerly the Rape Crisis Center). Please bring new stuffed animals and art supplies to our church and give them to Fr. Dimitri to collect for Beit Tikva. All donated stuffed animals must be new, and must not contain any batteries. If you want to donate art supplies, please contact Joan Less (954-1030; [jjless@comcast.net](mailto:jjless@comcast.net)), and ask her what they need. She has a list of wished-for items. Fr. Dimitri will collect donated items through March 27, and Beit Tikva will deliver them to the Solace Center in April, which is Child Abuse Awareness Month.

### **Volunteers are needed to host coffee hours and to bake prosfora**

Please get in touch with Niki Constantaras 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 Niki at (505) 890-2939 (home), (505) 930-1940 (mobile), or yiayianiki@aol.com.

### **To be eligible for reimbursement, parishioners must obtain written permission from the Parish Council before purchasing any item for our Church**

Recently, members of our parish have made purchases on behalf of our church without the approval of the Parish Council. This is not in accordance with Article 34 of the Uniform Parish Regulations (UPR), available on the Metropolis of Denver's web site. Section 1 addresses Parish Finances: "The Parish Council shall be the custodian of all Parish funds." Section 10 states: "All transfers of money or other property to a Parish shall be deemed gifts unless, prior to the transfer, the Parish Council acknowledges in writing that said transfer is a loan." If you want to buy something for the church, you must complete an "In Kind Donation" form to get an acknowledgement of your donation. If you want to buy something on behalf of the church, and be reimbursed for your purchase, you must get written permission from the Parish Council before you make your purchase.

### **2018 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 2018 pledge card and return it to the church as soon as you can. Thank you!

### **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 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.

Ἐξ ὕψους κατήλθες ὁ εὐσπλαγχνος, ταφὴν καταδέξω τριήμερον, ἵνα ἡμᾶς ἐλευθερώσης τῶν παθῶν. Ἡ ζωὴ καὶ ἡ Ἀνάστασις ἡμῶν, Κύριε δόξα σοι.

### **Apolytikion for Sun. of St. John Climacus in the Plagal Fourth Mode**

With the streams of thy tears, thou didst cultivate the barrenness of the desert; and by thy sighings from the depths, thou didst bear fruit a hundredfold in labours; and thou becamest a luminary, shining with miracles upon the world, O John our righteous Father. Intercede with Christ God that our souls be saved.

Ταῖς τῶν δακρῦων σου ροαῖς, τῆς ἐρήμου τό ἀγονον ἐγεώργησας, καί τοῖς ἐκ βάθους στεναγμοῖς, εἰς ἑκατόν τοὺς πόνους ἐκαρποφόρησας, καί γέγονας φωστήρ, τῆ οἰκουμένη λάμπων τοῖς θαύμασι, Ἰωάννη Πατὴρ ἡμῶν, Ὅσιε, Πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι 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, Ηλίας ὁ ἑνδοξος, ἄνωθεν καταπέμψας, Ἐλισαίῳ τὴν χάριν, νόσους ἀποδιώκει, καὶ λεπρούς καθαρίζει, διό καὶ τοῖς τιμῶσιν αὐτὸν βρῦει ἰάματα.

## Seasonal Kontakion in the Plagal Fourth Mode

To you, Theotokos, invincible Defender, having been delivered from peril, I, your city, dedicate the victory festival as a thank offering. In your irresistible might, keep me safe from all trials, that I may call out to you: "Hail, unwedded bride!"

Τὴ ὑπερμάχῳ στρατηγῷ τὰ νικητήρια, ὡς λυτρωθεῖσα τῶν δεινῶν εὐχαριστήρια, ἀναγράφω σοὶ ἡ Πόλις σου Θεοτόκε, Ἄλλ' ὡς ἔχουσα τὸ κράτος ἀπροσμάχητον, ἐκ παντοίων μὲ κινδύνων ἐλευθέρωσον, ἵνα κράζω σοί, Χαῖρε νύμφη ἀνύμφευτε.

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

## Gospel and Epistle Readings

### Matins Gospel Reading

#### **Eighth Orthros Gospel**

#### **The Reading is from John 20:11-18**

At that time, Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him." Saying this, she turned round and saw Jesus standing, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away." Jesus said to her, "Mary." She turned and said to him in Hebrew, "Rabboni!" (which means Teacher). Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." Mary Magdalene went and said to the

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disciples, "I have seen the Lord"; and she told them that He had said these things to her.

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## **Eighth Orthros Gospel** **Κατὰ Ἰωάννην 20:11-18**

Τῷ καιρῷ ἐκείνῳ, Μαρία δὲ εἰστήκει πρὸς τῷ μνημείῳ κλαίουσα ἔξω. ὡς οὖν ἔκλαιε, παρέκυψεν εἰς τὸ μνημεῖον καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. καὶ λέγουσιν αὐτῇ ἐκεῖνοι· γύναι, τί κλαίεις; λέγει αὐτοῖς· ὅτι ἦραν τὸν Κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστι. λέγει αὐτῇ ὁ Ἰησοῦς· γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ· κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, καὶ γὰρ αὐτὸν ἀρῶ. λέγει αὐτῇ ὁ Ἰησοῦς· Μαρία. στραφεῖσα ἐκείνη λέγει αὐτῷ· ῥαββουνί, ὃ λέγεται, διδάσκαλε. λέγει αὐτῇ ὁ Ἰησοῦς· μή μου ἅπτου· οὕτω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς· ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν. ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακε τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

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## **Epistle Reading**

**Prokeimenon. Plagal Fourth Mode. Psalm 75.11,1.**

Make your vows to the Lord our God and perform them.

Verse: God is known in Judah; his name is great in Israel.

**The reading is from St. Paul's Letter to the Hebrews 6:13-20.**

BRETHREN, when God made a promise to Abraham, since he had no one greater by whom to swear, he swore to himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently endured, obtained the promise. Men indeed swear by a greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he interposed with an oath, so that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek.

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**Προκείμενον. Plagal Fourth Mode. ΨΑΛΜΟΙ 75.11,1.**

Εὐξασθε καὶ ἀπόδοτε Κυρίῳ τῷ Θεῷ ἡμῶν.

Στίχ. Γνωστός ἐν τῇ Ἰουδαίᾳ ὁ Θεός, ἐν τῷ Ἰσραὴλ μέγα τὸ ὄνομα αὐτοῦ.

**τὸ Ἀνάγνωσμα Πρὸς Ἑβραίους 6:13-20.**

Ἀδελφοί, τῷ Ἀβραὰμ ἐπαγγελιάμενος ὁ θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος ὁμόσαι, ὥμοσεν καθ' ἑαυτοῦ, λέγων, Ἦ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε. Καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας. Ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὁμνύουσιν, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος. Ἐν ᾧ περισσώτερον βουλόμενος ὁ θεὸς ἐπιδειξάτω τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὄρκῳ, ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος· ἦν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον

τοῦ καταπετάσματος· ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσηλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

## Gospel Reading

**Sunday of St. John Climacus**

**The Reading is from Mark 9:17-31**

At that time, a man came to Jesus kneeling and saying: "Teacher, I brought my son to you, for he has a dumb spirit; and wherever it seizes him it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, and they were not able." And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me." And they brought the boy to him; and when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if you can do anything, have pity on us and help us." And Jesus said to him, "If you can! All things are possible to him who believes." Immediately the father of the child cried out and said, "I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?" And he said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And he would not have any one know it; for he was teaching his disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise."

**Sunday of St. John Climacus**

**Κατὰ Μάρκον 9:17-31**

Τῷ καιρῷ ἐκεῖνῳ, ἄνθρωπός τις προσῆλθε τῷ Ἰησοῦ λέγων, διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον. καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει· ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ· πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπε· παιδιόθεν. καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ τὸ εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι. καὶ εὐθέως κράξας ὁ πατὴρ τοῦ παιδίου μετὰ δακρῶν ἔλεγε· πιστεύω, κύριε· βοήθει μου τῇ ἀπιστίᾳ. ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ· τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγὼ σοι ἐπιτάσσω, ἐξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. καὶ κράξαν καὶ πολλὰ σπαράξαν αὐτὸν ἐξῆλθε, καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν, καὶ ἀνέστη. Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν, ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό. καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ. Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἠθέλεν ἵνα τις γινῶ· ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

# Wisdom of the Fathers

Seest thou how He now proceeds to lay beforehand in them the foundation of His doctrine about fasting? ... See, at any rate, how many blessings spring from them both. For he that is praying as he ought, and fasting, hath not many wants, and he that hath not many wants, cannot be covetous; ...

**St. John Chrysostom**

*Homily 57 on Matthew 17,4,5. B#54, pp.355,356., 4th Century*

... he that is not covetous, will be also more disposed for almsgiving. He that fasts is light, and winged, and prays with wakefulness, and quenches his wicked lusts, and propitiates God, and humbles his soul when lifted up. Therefore even the apostles were almost always fasting.

**St. John Chrysostom**

*Homily 57 on Matthew 17,4,5. B#54, pp.355,356., 4th Century*