



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

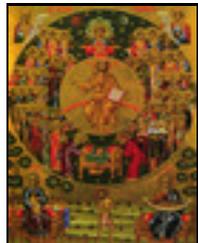
08/28/2016

Saints and Feasts



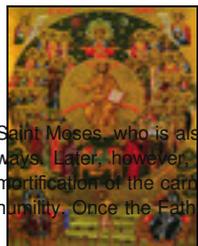
August 28

10th Sunday of Matthew



August 28

33 Martyrs of Nicomedeia

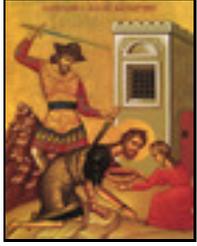


August 28

Moses the Black of Scete

Saint Moses, who is also called Moses the Black, was a slave, but because of his evil life, his master cast him out, and he became a ruthless thief, dissolute in all his ways. Later, however, coming to repentance, he converted, and took up the monastic life under Saint Isidore of Scete. He gave himself over to prayer and the mortification of the carnal mind with such diligence that he later became a priest of exemplary virtue. He was revered by all for his lofty ascetical life and for his great humility. Once the Fathers in Scete asked Moses to come to an assembly to judge the fault of a certain brother, but he refused. When they insisted, he took a basket which had a hole in it, filled it with sand, and carried it on his shoulders. When the Fathers saw him coming they asked him what the basket might mean. He answered, "My sins run out behind me, and I do not see them, and I am come this day to judge failings which are not mine."

When a barbarian tribe was coming to Scete, Moses, conscious that he himself had slain other men when he was a thief, awaited them and was willingly slain by them with six other monks, at the end of the fourth century. He was a contemporary of Saint Arsenius the Great (see May 8).



August 29

Beheading of the Holy and Glorious Prophet, Forerunner and Baptist John

The divine Baptist, the Prophet born of a Prophet, the seal of all the Prophets and beginning of the Apostles, the mediator between the Old and New Covenants, the voice of one crying in the wilderness, the God-sent Messenger of the incarnate Messiah, the forerunner of Christ's coming into the world (Esaias 40: 3; Mal. 3: 1); who by many miracles was both conceived and born; who was filled with the Holy Spirit while yet in his mother's womb; who came forth like another Elias the Zealot, whose life in the wilderness and divine zeal for God's Law he imitated: this divine Prophet, after he had preached the baptism of repentance according to God's command; had taught men of low rank and high how they must order their lives; had admonished those whom he baptized and had filled them with the fear of God, teaching them that no one is able to escape the wrath to come if he do not works worthy of repentance; had, through such preaching, prepared their hearts to receive the evangelical teachings of the Savior; and finally, after he had pointed out to the people the very Savior, and said, "Behold the Lamb of God, Which taketh away the sin of the world" (Luke 3:2-18; John 1: 29-36), after all this, John sealed with his own blood the truth of his words and was made a sacred victim for the divine Law at the hands of a transgressor.

This was Herod Antipas, the Tetrarch of Galilee, the son of Herod the Great. This man had a lawful wife, the daughter of Arethas (or Aretas), the King of Arabia (that is, Arabia Petraea, which had the famous Nabatean stone city of Petra as its capital. This is the Aretas mentioned by Saint Paul in II Cor. 11:32). Without any cause, and against every commandment of the Law, he put her away and took to himself Herodias, the wife of his deceased brother Philip, to whom Herodias had borne a daughter, Salome. He would not desist from this unlawful union even when John, the preacher of repentance, the bold and austere accuser of the lawless, censured him and told him, "It is not lawful for thee to have thy brother's wife" (Mark 6: 18). Thus Herod, besides his other unholy acts, added yet this, that he apprehended John and shut him in prison; and perhaps he would have killed him straightway, had he not feared the people, who had extreme reverence for John. Certainly, in the beginning, he himself had great reverence for this just and holy man. But finally, being pierced with the sting of a mad lust for the woman Herodias, he laid his defiled hands on the teacher of purity on the very day he was celebrating his birthday. When Salome, Herodias' daughter, had danced in order to please him and those who were supping with him, he promised her -- with an oath more foolish than any foolishness -- that he would give her anything she asked, even unto the half of his kingdom. And she, consulting with her mother, straightway asked for the head of John the Baptist in a charger. Hence this transgressor of the Law, preferring his lawless oath above the precepts of the Law, fulfilled this godless promise and filled his loathsome banquet with the blood of the Prophet. So it was that that all-venerable head, revered by the Angels, was given as a prize for an abominable dance, and became the plaything of the dissolute daughter of a debauched mother. As for the body of the divine Baptist, it was taken up by his disciples and placed in a tomb (Mark 6: 21 - 29). Concerning the finding of his holy head, see February 24 and May 25.



August 30

Apodosis of the Feast of the Forerunner



September 01

Ecclesiastical New Year

For the maintenance of their armed forces, the Roman emperors decreed that their subjects in every district should be taxed every year. This same decree was reissued every fifteen years, since the Roman soldiers were obliged to serve for fifteen years. At the end of each fifteen-year period, an assessment was made of what economic changes had taken place, and a new tax was decreed, which was to be paid over the span of the fifteen years. This imperial decree, which was issued before the season of winter, was named Indictio, that is, Definitio, or Order. This name was adopted by the emperors in Constantinople also. At other times, the latter also used the term Epinemesis, that is, Distribution (Dianome). It is commonly held that Saint Constantine the Great introduced the Indiction decrees in A.D. 312, after he beheld the sign of the Cross in heaven and vanquished Maxentius and was proclaimed Emperor in the West. Some, however (and this seems more likely), ascribe the institution of the Indiction to Augustus Caesar, three years before the birth of Christ. Those who hold this view offer as proof the papal bull issued in A.D. 781 which is dated thus: Anno IV, Indictionis LIII - that is, the fourth year of the fifty-third Indiction. From this, we can deduce the aforementioned year (3 B.C.) by multiplying the fifty-two complete Indictions by the number of years in each (15), and adding the three years of the fifty-third Indiction. There are three types of Indictions: 1) That which was introduced in the West, and which is called Imperial, or Caesarean, or Constantinian, and which begins on the 24th of September; 2) The so-called Papal Indiction, which begins on the 1st of January; and 3) The Constantinopolitan, which was adopted by the Patriarchs of that city after the fall of the Eastern Empire in 1453. This Indiction is indicated in their own hand on the decrees they issue, without the numeration of the fifteen years. This Indiction begins on the 1st of September and is observed with special ceremony in the Church. Since the completion of each year takes place, as it were, with the harvest and gathering of the crops into storehouses, and we begin anew from henceforth the sowing of seed in the earth for the production of future crops, September is considered the beginning of the New Year. The Church also keeps festival this day, beseeching God for fair weather, seasonable rains, and an abundance of the fruits of the earth. The Holy Scriptures (Lev. 23:24-5 and Num. 29:1-2) also testify that the people of Israel celebrated the feast of the Blowing of the Trumpets on this day, offering hymns of thanksgiving. In addition to all the aforesaid, on this feast we also commemorate our Saviour's entry into the synagogue in Nazareth, where He was given the book of the Prophet Esaias to read, and He opened it and found the place where it is written, "The Spirit of the Lord is upon Me, for which cause He hath anointed Me..." (Luke 4:16-30).

It should be noted that to the present day, the Church has always celebrated the beginning of the New Year on September 1. This was the custom in Constantinople until its fall in 1453 and in Russia until the reign of Peter I. September 1 is still festively celebrated as the New Year at the Patriarchate of Constantinople; among the Jews also the New Year, although reckoned according to a moveable calendar, usually falls in September. The service of the Menaion for January 1 is for our Lord's Circumcision and for the memorial of Saint Basil the Great, without any mention of its being the beginning of a new year.

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.

End of August through October 2016

28 Aug. (Sunday) prosforon, Fr. Dimitri Pappas; coffee hour, Bonnie Hardwick.

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, Nympe 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.

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

Please support 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> for details.

Recycling for St. Elias

The church can recycle your used toner cartridges and inkjet cartridges and receive a donation for their value. When it's time to get a new cartridge, please bring the used one to church, in its packing if possible, and we will recycle it. 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 First Mode

When the stone had been sealed by the Jews and the soldiers were guarding Thine immaculate Body, Thou didst arise on the third day, O Saviour, granting life unto the world. Wherefore, the powers of the Heavens cried out to Thee, O Lifegiver: Glory to Thy Resurrection, O Christ. Glory to Thy Kingdom. Glory to Thy dispensation, O only Friend of man.

Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαίων, καὶ στρατιωτῶν φυλασσόντων τὸ ἄχραντόν σου σῶμα, ἀνέστης τριήμερος Σωτήρ, δωρούμενος τῷ κόσμῳ τὴν ζωὴν. Διὰ τοῦτο αἱ Δυνάμεις τῶν οὐρανῶν ἐβόων σοι Ζωοδότα· Δόξα τῇ ἀναστάσει σου Χριστέ, δόξα τῇ Βασιλείᾳ σου, δόξα τῇ οἰκονομίᾳ σου, μόνε Φιλάνθρωπε.

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.

Ὁ ἑνσάρκος ἄγγελος, τῶν Προφητῶν ἡ κρητὶς, ὁ δεῦτερος Πρόδρομος τῆς παρουσίας Χριστοῦ, Ἡλίας ὁ ἑνδοξος, ἄνωθεν καταπέμψας, Εἰσαίω τὴν χάριν, νόσους ἀποδιώκει, καὶ λεπρούς καθαρίζει, διὸ καὶ τοῖς τιμῶσιν αὐτὸν 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 καὶ Ἄννα ὀνειδισμοῦ ἀτεκνίας, καὶ Ἀδὰμ καὶ Εὐά, ἐκ τῆς φθορᾶς τοῦ θανάτου, ἠλευθερώθησαν, Ἄχραντε, ἐν τῇ ἀγίᾳ γεννήσει σου, αὐτὴν εορτάζει καὶ ὁ λαὸς σου, ενοχῆς τῶν πταισμάτων, λυτρωθεὶς ἐν τῷ κράζειν σοι, Ἡ στείρα τίκτει τὴν Θεοτόκον, καὶ τροφὸν τῆς ζωῆς ἡμῶν.

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

Gospel and Epistle Readings

Matins Gospel Reading

Tenth Orthros Gospel

The Reading is from John 21:1-14

At that time, Jesus revealed himself again to the disciples by the Sea of Tiberias; and he revealed himself in this way. Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat; but that night they caught nothing. Just as day was breaking, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, "Children, have you any fish?" They answered him, "No." He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, for the quantity of fish. The disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his clothes, for he was stripped for work, and sprang into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off.

When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and although there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came and took the bread and gave it to them, and so with the fish. This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

Tenth Orthros Gospel

Κατὰ Ἰωάννην 21:1-14

Τῷ καιρῷ ἐκεῖνῳ, ἐφάνέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνέρωσε δὲ οὕτως, ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. λέγει αὐτοῖς Σίμων Πέτρος· ὑπάγω ἀλιεῦειν. λέγουσιν αὐτῷ· ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθύς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. πρωΐας δὲ ἤδη γενομένης ἔστι ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἔστι. λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· παιδία, μὴ τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· οὐ. ὁ δὲ εἶπεν αὐτοῖς· βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. λέγει οὖν ὁ μαθητὴς ἐκεῖνος, ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ· ὁ Κύριός ἐστι. Σίμων οὖν Πέτρος ἀκούσας ὅτι ὁ Κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο· ἦν γὰρ γυμνός· καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον· οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων. ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακίαν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον. λέγει αὐτοῖς ὁ Ἰησοῦς· ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπίασατε νῦν. ἀνέβη Σίμων Πέτρος καὶ εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πενήτηκοντα τριῶν· καὶ τοσοῦτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. λέγει αὐτοῖς ὁ Ἰησοῦς· δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν σὺ τίς εἶ, εἰδότες ὅτι ὁ Κύριός ἐστιν. ἔρχεται οὖν ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ ἐγερθεὶς ἐκ νεκρῶν.

Epistle Reading

Prokeimenon. First Mode. Psalm 32.22,1.

Let your mercy, O Lord, be upon us.

Verse: Rejoice in the Lord, O ye righteous.

The reading is from St. Paul's First Letter to the Corinthians 4:9-16.

BRETHREN, God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off-scouring of all things. I do not write this to make you ashamed, but to admonish

you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me.

Προκείμενον. First Mode. ΨΑΛΜΟΙ 32.22,1.

Γένοιτο, Κύριε, τὸ ἑλεός σου ἐφ' ἡμᾶς.
Στίχ. Αγαλλιᾶσθε δίκαιοι ἐν Κυρίῳ

τὸ Ἀνάγνωσμα Πρὸς Κορινθίους α' 4:9-16.

Ἀδελφοί, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους· ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλους, καὶ ἀνθρώπους. Ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἐνδοξοὶ, ἡμεῖς δὲ ἄτιμοι. Ἄχρι τῆς ἄρτι ὥρας καὶ πεινώμεν, καὶ διψώμεν, καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι· εὐλογοῦμεν· διωκόμενοι ἀνεχόμεθα· βλασφημούμενοι παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίφημα ἕως ἄρτι. Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ. Ἐὰν γὰρ μυρίους παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. Παρακαλῶ οὖν ὑμᾶς, μμηταί μου γίνεσθε.

Gospel Reading

10th Sunday of Matthew

The Reading is from Matthew 17:14-23

At that time, a man came up to Him and kneeling before Him said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to Your disciples, and they could not heal him." And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" He said to them, "Because of your little faith. For truly I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place,' and it will move; and nothing will be impossible to you. But this kind never comes out except by prayer and fasting." As they were gathering in Galilee, Jesus said to them, "The Son of man is to be delivered into the hands of men, and they will kill Him, and He will be raised on the third day."

10th Sunday of Matthew

Κατὰ Ματθαῖον 17:14-23

Τῷ καιρῷ ἐκεῖνῳ, ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν καὶ λέγων· Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ. καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη! ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ μαθηταί τῷ Ἰησοῦ κατ' ἰδίαν εἶπον· διατί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· διὰ τὴν ἄπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, μεταβῆθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσεται ὑμῖν. τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ. Ἀναστρεφόμενων δὲ αὐτῶν εἰς τὴν Γαλιλαίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἔλυπήθησαν σφόδρα.

Wisdom of the Fathers

Yet if his unbelief was the cause ... why does He blame the disciples? Signifying, that even without persons to bring the sick in faith, they might in many instances work a cure.

St. John Chrysostom

Homily 57 on Matthew 17, 4th Century

For as the faith of the person presenting oftentimes availed for receiving the cure, even from inferior ministers; so the power of the doers oftentimes sufficed, even without belief in those who came to work the miracle.

St. John Chrysostom

Homily 57 on Matthew 17, 4th Century