

receive a blessing. Afterwards the father got up, but left the child at the Saint's feet and went outside. The Saint, without realizing that the child is dead, and thinking that he's still doing a prostration to him, told him: "get up and go outside". And the child resurrected.

In a similar manner, Abba Bessarion healed a possessed fellow, whom they brought and placed to sleep in his stall, knowing that he would not accept out of humility to pray for his cure. In the morning, seeing the elder coming, they told him: "wake up the brother also who is in your seat". And he, not knowing that he is possessed, and telling him "wake up, go outside", delivered him from the demon.

So the longsuffering and patience of Christ in edifying "those ignoble and those put down of the world", His disciples and all those who accepted their preaching, gave such wondrous fruits, which in amazing manners verified and continue to verify the words of their Teacher: "if you have faith as the grain of a mustard seed, nothing shall be impossible to you".

Archim. B.

SUNDAY, AUGUST 5, 2018 10TH SUNDAY OF MATTHEW, *Forefeast of the Transfiguration of our Lord and Savior Jesus Christ, Eusignius the Martyr of Antioch, Our Righteous Father Eugene of Aitola, Euthymios, Patriarch of Constantinople, Christos the New Martyr of Prevezis, Oswald the Martyr, King of Northumbria*

TONE OF THE WEEK : *First Tone*

EOTHINON : *Tenth Orthros Gospel*

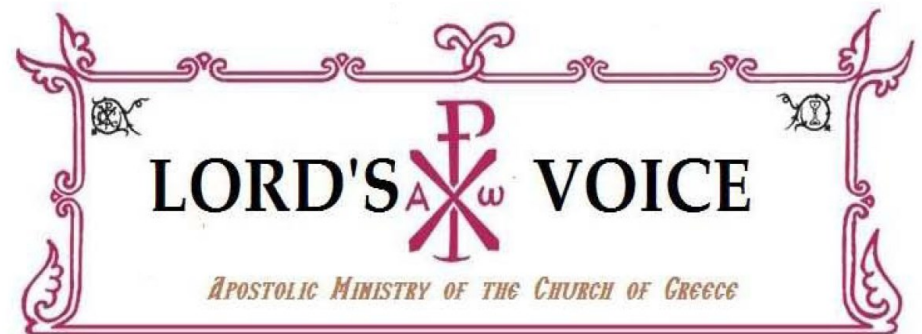
EPISTLE READING: *I Corinthians 4:9-16*

GOSPEL READING: *Matthew 17:14-23*

NEXT SUNDAY, SUNDAY, AUGUST 12, 2018 11TH SUNDAY OF MATTHEW, *Afterfeast of the Transfiguration of our Lord and Savior Jesus Christ, The Holy Martyrs Photius and Anicetus of Nicomedia, Sergios, Stephen and Kastor, Palamon, Elder of Saint Pachomius the Great*

EPISTLE READING: *I Corinthians 9:2-12*

GOSPEL READING: *Matthew 18:23-35*



66TH YEAR AUGUST 5 2018 PAMPHLET #31 (3401)

THE SECRET OF ALMIGHTINESS

It's not a few times when Christ expressed Himself about His disciples in a way that moved from the simple complaint down to a strict scolding. He called them "of weak faith", when they didn't understand what He meant about "the leaven of the Pharisees". "Cowardly", when they woke Him up to calm the sea. "You don't know what you are asking", He told those who were seeking the first thrones. And when later on He found them sleeping during His agony in Gethsemane, He made the most bitter complaint: "not even one hour were you able to keep vigil with me?" But also after His Resurrection, He characterized two of them "foolish and slow of heart", whereas He not only scolded the 11 but also "chastised their disbelief and their hardness of heart", because they did not believe those who saw Him resurrected. It is obvious that His disciples, "the foolish and weak ones of the world", whom Christ chose, often grieved Him and tired Him quite a bit, until they were shown forth capable to put the wise and powerful ones to shame.

Almighty with a grain of faith

He also experienced such grief when a pained father complained to Him that they did not manage to heal his possessed son. There He broke out into unheard of frustration in words,

THE GOSPEL ACCORDING TO MATTHEW 17:14-23

At that time, a man came up to Jesus 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."

which concerned, on the one hand, all the Jews and the father of the child. First however, He addressed Himself to His disciples: "Oh faithless generation! Until when shall I be with you? Until when shall I put up with you?" The sacred Chrysostom makes the climate a little heavier, interpreting: with these words, Christ is showing that for Him to remain with them, seems to Him to be heavier than His crucifixional death, to which He is hurrying to reach.

After the child's cure, the disciples came to Christ to ask Him, why they were not able to heal him. They were worried, according to the Golden-tongued one, that maybe they lost the grace, that He had given them, to cure and to cast out demons. And Christ answered them: "because of your disbelief". Essentially He was telling them: you don't have any faith at all. You are not just of weak faith, but unbelieving. About an imprudent person we say "you don't have any mind at all". Christ, using a similar image about their disbelief, did not just say "you

don't have any faith at all", but He also defined one of the smallest seeds, the "mustard seed." And He added that "if you had even just this small faith, you would be able to even move mountains".

The necessary wings

The last words of Christ, which refer to the need of prayer and fasting for a possessed person to be healed, are misunderstood by many indolent people, who wrongly interpret that prayer and fasting are alone necessary, for us to cast out demons! John Chrysostom hastens to prevent such tragic misunderstandings, stressing that true fasting with genuine prayer are the necessary wings, for a person to become "higher than the earth", as is his natural destiny. "He who prays with fasting has double the wings". And these wings help him both to pray with vigilance, in order to calm down the wicked desires, and to humble the haughtiness of the soul, and so two draw the grace of God more.

With these wings also, the disciples of Christ became Apostles, equal to the angels, and truly "moved mountains". And let no one say, "what mountains did they move?" Because they achieved something much greater by resurrecting the dead. "They moved" death from dead bodies and gave them back life again. And if the resurrection of a person dead in soul is incomparably higher and more difficult than the resurrection of the body, then how many are the mountains of disbelief that they moved from the hearts of men, who through their preaching, believed in Christ?

Wondrous movements of "mountains"

This grace of the holy Apostles to "move" and to chase away the very grave death from bodies and souls of humans was also imparted to keep their true disciples, throughout the centuries. Furthermore, some of them overflowed so much from this grace, that they reached the point of doing resurrections of the dead and cures of possessed people without realizing it, as in the following events: whereas one father was going with his son to visit Saint Sisoës, it happened that his child died on the journey. He was not daunted, but with faith brought him to the elder and fell down together with him, doing a prostration in order to