

passion nestled within me. However, I had to be obedient. With trembling knees I went to her house. The Elder's blessing enlightened them and they received me well, both she and her husband, and her mother. At the table I was saying in me, diabolical trinity! Referring to the people offering hospitality. My agony of soul of that day can't be described. At noon we lied down in the same room with my relative. As soon as I fell asleep, I saw satan next to me telling me. Here did you come, fool, to sleep? I woke up trembling and tell her: I saw a bad dream. She also tells me: I also had a very bad dream. Neither did I tell her what I saw, nor did I ask her what she saw. Familiarity was still lacking. Gradually however we returned to the previous sisterhood and we became again, with God's help, very beloved."

With Saint Nicholas Planas' prayers let's firmly be ascending to the heavenward ladder of genuine revengelessness and the forgiveness from our heart, of the transgressions of the others.

Archim. B.

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

TONE OF THE WEEK : Tone Two

EOTHINON : Eleventh Orthros Gospel

EPISTLE READING: I Corinthians 9:2-12

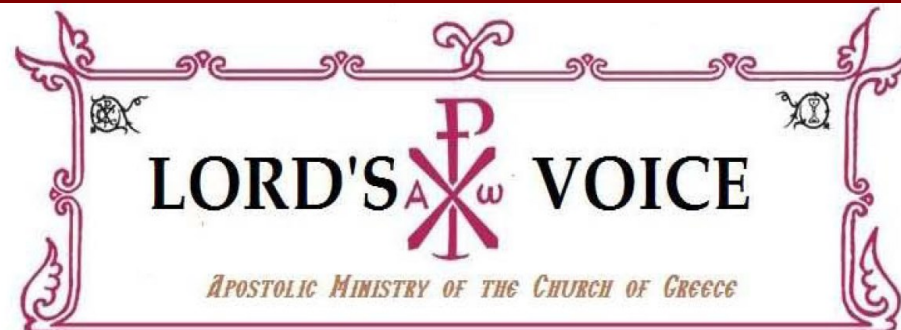
GOSPEL READING: Matthew 18:23-35

NEXT SUNDAY, SUNDAY, AUGUST 19, 2018 12TH

SUNDAY OF MATTHEW, *Andrew the General & Martyr & his 2,593 soldiers , Holy Martyrs Timothy, Agapius and Thecla, Theophanes the New Wonderworker of Macedonia , Eutychianos and Strategios the Martyrs, Afterfeast of the Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary.*

EPISTLE READING: I Corinthians 15:1-11

GOSPEL READING: Matthew 19:16-26



66TH YEAR AUGUST 12, 2018 PAMPHLET #33 (3402)

THE EASY SOLUTION

In ages of financial memorandums, auctions and painful regulations and financial debts, there would be no more pleasant notice than the announcement of a free writing off of every debt. How much greater joy, however, ought the announcement of the capability of an easy write off of our incomparably heavier debt before God, cause us.

Comparing the incomparable

Christ suggests to us one such easy solution with today's parable. That we not have revenge and that we forgive those who treat us unjustly. And while He gave us, according to the sacred Chrysostom, "a quick path, capable of dissolving all those" unliftable debts of our sins, we make this dissolving difficult and unachievable. The basic reason is that we don't consider our debts so great anyway. This shows in the usual excuse we put forth so that we don't go to confession. "I didn't kill anyone anyway". On the contrary, we consider very great, the debts of others to us. So for this reason, when we finally go to confession, we dedicate more time, referring to the sins of others, and less to our own sins.

If we had the pure eyes of the Saints, as of the golden-tongued John, and we considered God's infinite benefactions to us ungrateful and sinful ones, we would realize that we can never pay off our debt to Him, even if every day "we were dying for the sake of Him who loves us so much". We, instead of this, take a magnifying glass, in order to prove the huge debt of others, to our eminence.

THE GOSPEL ACCORDING TO 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."

If however, we see matters without deviations, we would startle from how conversely incomparable is the magnitude of our sins. Can our own "sins to God" compare to the injustices of others to our detriment? Can the mistreated persons be compared? Are the benefactions we enjoyed from God the same as the supposed crumbs of our kindness towards others? Only Christ is able to reveal the truly huge difference of the two debts? One the one hand, we owe Him a myriad talents, an amount that can never be repaid, and on the other hand, usually they owe us one hundred denaria, in other words, a few cents.

God-imitating compassion

So, if, forgiving others such small amounts we secure, according to Christ's promise, our deliverance from the extremely large debt of our own sins, then maybe ought we not maybe – together with our holy interpreter and all the Saints, - to consider those who mistreat us as our greater benefactors? "So even if the battle from the devil becomes a cause of crowns, then why do you fear a human enemy?" concludes the sacred Chrysostom. If you don't forgive him, "you are pushing the sword into your own self". You are completely binding your own sins, not your neighbor's. You are becoming harsh and unmerciful to your own self, not to the others".

In any case, even if there was no need for the remission of our sins (furthermore who is sinless,) the god-given capability of imitating the philanthropic Lord, would be enough of a motive to forgive others. What greater honor and glory for man, than giving him opportunities to exercise the deifying love to this chief degree? The Most Holy Theotokos is the highest example of such a revegelessness, she "the god after God, and having the second place after the Trinity", who "in her dormition did not abandon the world, who crucified her Son.

"From your hearts"

At the end of the gospel passage, Christ notes that forgiving others must be done not only with the mouth but "from your hearts". It is worth it for us to see how the experienced doctor and anatomist of human passions, Saint Nicholas Planas, with the mouth of his spiritual daughter, defines the traits of forgiving from the heart, in the following event: "I had been slandered by some relatives. We didn't exchange words nor swearings, nor did we cut off the good morning. I confessed the matter to the Elder and told him that I didn't want the exchange of visitations. I believed I didn't have anything against them. He however, told me: No, my child, this is not enough. The passion is still living inside you. So for this reason it is necessary for you to go and to receive hospitality in her house for one day.

I was thunderstruck. It would be easier for me to drink the most bitter poison, than for me to do what he told me. Then I realized, how much