

our lives. Thus, they make us hand ourselves over to demonic disbelief, for us to care, in the end, about the ephemeral “here and now’s”. So, for this reason also, the need of faith continues being crucial. Let us utilize the ascetic tradition of our Church, prayer, fasting, let us fight to be humble, whatever that is, is missing from the demonic spirit, and with the help of Christ, let us find the journey which heals the hearts forever.

Fr. T. M

SUNDAY, AUGUST 16 2020, 10TH SUNDAY OF MATTHEW

Translation of the Image of Our Lord and God and Savior, Jesus Christ, , Diomedes the Physician & Martyr of Tarsus, Nicodemus the New Martyr of Meteora, Timothy of Euripus, founder of the Monastery of Pentele , Gerasimus of Cephalonia, Holy Monk Penteles, Afterfeast of the Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary, The Six Martyrs Dorotheos, Sarantis, Jacob, Seraphim, Demetrios and Basil who contested in Megara , Manuel and John the New Martyrs, Stamatios the Martyr, Apostolos the New-Martyr.

-tone of the week : First Tone

EOTHINON : Tenth Eothinon

EPISTLE READING : St. Paul’s First Letter to the Corinthians 4:9-16

GOSPEL READING : Matthew 17:14-23

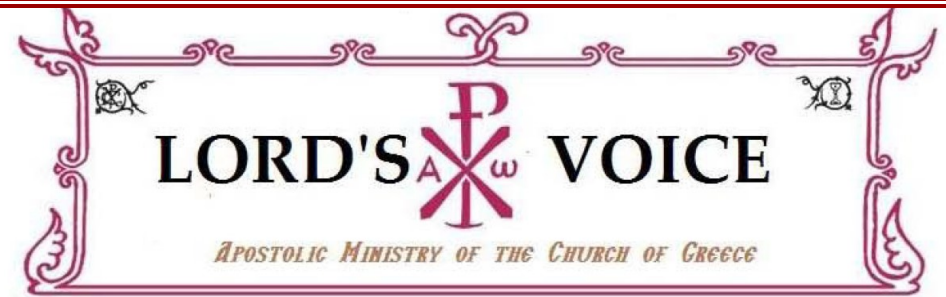
SUNDAY, AUGUST 23 2020, 11TH SUNDAY OF MATTHEW

Apodosis of the Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary, Our Holy Father Ireneaus, Bishop of Lyons. Our Holy Father Kallinikos, Patriarch of Constantinople, Lupus the Martyr, Our Righteous Father Nicholas of Sikelion, 38 Martyrs of Thrace, Our Holy Father Irenaeus, Bishop of Sirmium, Haralambos of Kalyviani.

EPISTLE READING : St. Paul’s First Letter to the Corinthians 9 : 2 - 12

GOSPEL READING : Matthew 18 : 23 - 25

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68TH YEAR AUGUST 16 2020 PAMPHLET # 33 (3507)

THE DEMONIC DISBELIEF

One of the most important matters in the religious tradition and in the life of the Church, is that of the demons. They are spiritual beings which coexist with the angels, humans, and the world Beings which have only themselves as a meaning. They aim to attract all the creatures of God, to control them and to estrange them from the Creator. They do not love; they struggle to tear down every joy and optimism; they fight with the false sense that they will comprise an army which will help them to defeat God. They are creatures of God, as they set out from angels. However, they rejected the gratitude, the doxology, the love for God, and they do everything to justify themselves for their choice. And the demons do not see that God loves them also so much, that He allows them in their freedom, whereas, He could have annihilated them.

The sewing of the tares

The demons contribute to the cultivation of the passions. They are the enemies that sew tares in the field of human existence. They are not able to see the future, because they don’t believe in God. Thus, they judge everything based on the present. They, of course, have its data in front of them, and so they are able to somewhat foresee what will happen. Nevertheless, they don’t accept the word of God about their final defeat, they do not repent. Their final struggle is vain.

THE SUNDAY GOSPEL *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."

Their disbelief is a decision of self justification; the sense that they are self-lit and that time and the world exist to justify them. Humility is absent from them.

Entrapment in false senses

If we observe our world, we will ascertain how much the demonic spirit exists in our movements, in the way we handle our gifts, in self destructiveness of melancholiness and depression, in our constant occupation with our "ego", in the triumph of the passions which we baptize as rights, in the casting aside of love, and in the rejection of the others, because they are not like us, in disbelief. And at the same time, in the thirst for a present without God, for the "here and now". With freedom as the criterion, young and old leave aside the faith and we choose to identify with a culture which seemingly loves man, offers him markets, achievements, science, the

capability for a quality of life, but leaves him in the present, and does not allow him to proceed towards eternity. Thus, we are trapped in the demonic way.

The veiled disbelief

Christ, after His Transfiguration, meets a father who had brought his child to His disciples, for them to cast out the demon who had overcome him. A demon of self destruction, illness, and pain, which had overcome the young being and had deprived him of freedom. With today's givens, this demon would have been considered merely an illness of body, epilepsy, which is dealt with through science. The demon, however, was not hidden only in the physical problem. He mainly proved the father's "disbelief" and the "weak faith" of the disciples of Christ. So for this reason also, the Lord, when the father announces his complaint about the disciple's failure to cure his child, will ask him to present the young man and will cry out: "Oh unbelieving and perverse generation, how long shall I be with you? Till when will I put up with you?" And He will scold the demon which will come out of the child (Mt. 17:17)-18). Christ does not do a scientific medical diagnosis, but sees the people's heart occupied by the spirit of disbelief and by their tendency to justify the ego, by their refusal to see the priority of God. So, the casting out of the demonic spirit will give healing to the child and pondering about the faith in the father and in the disciples.

People today, when there is talk about demons, think of supernatural beings with absolute power, who destroy us physically. We are curious how they will come out of whoever they have occupied, and so for this reason also, the industry of culture, especially of television and of movies, project images of exorcisms in order to make an impression, dread and profit. They "demonically" utilize the demons to achieve what the demons strive for: disbelief, the almightiness of the "ego", and the imbuing of the absence of God from