

safety, security and... For an Apostle Matthew ate bread, rats and vegetables, without meat”.

Clement, Efsevios [Eusebius] and Irinaios [Irenaeus] report that, after the Lord’s resurrection, Matthew preached Christ for about eight years to the Jews. It was here that, between 60-66 A.D., he wrote the Gospel, originally in Aramaic, and then either translated it himself or had it translated into Greek. It contains narratives of the events in the life of the Lord and also teachings which He used in His catechesis. Irinaios is the first to mention that “the Gospel according to Saint Matthew was written to the Jews”, meaning that the recipients were Jews who had become Christians or, as Origen says: “those who believed from Judaism”.

The purpose behind the writing of the Gospel of Saint Matthew was to make manifest that Christ came “from the seed of Abraham”, which is why the narrative begins with His nativity. As Saint John Chrysostom says: “He wanted nothing more than to show that He was of the seed of Abraham and David... for nothing would soothe a Jew so much as to know that Christ was the descendant of Abraham and David”. This is why he selects important events in the life of Christ, compiles His sayings and presents them in such a way that they demonstrate that Jesus Christ is, indeed, the Messiah Who was foretold for the Jews. By quoting the prophecies of the Old Testament, he makes it clear that they were fulfilled in the person of Christ.

As for his later activities, we cannot regard what has been handed down to us as either accurate or historical. Rufinus, Gregory the Great and the Church historian Socrates, all declare that he went to Ethiopia. Paulinus of Nola mentions that he converted the pagan Parthians to Christ, while Saint Nikodimos the Athonite declares that: “later he was put to death by fire by the infidels”, in Ierapolis.

Nina	Walter	Nathan	Ma
Thomas	Gloria	Thecla	Mi
Reader John	Kimberly	Matthew	Bab
Sbdcn Maximus	Emilia	Photini	Geo
Magdalini	Constanka	Emil	Geo
Rita	John D.	Pam	Gra
Olga	Marina	Hesychios	ELI
Sophia	Danny	Reader Mark	Evo
Nicholas	Mary	Rachel	Kat
Lily	Theodora	Elizabeth	Jos
Justine	David	John R.	Joh
Christopher	Crystal	Rosa-Jane	Ian
Gabriel	Marcia	John L.	Kay

(non-Parish)

Alexandra	Rachael	Thomas Pappas	Lil
Christopher	Fr. Michael	Paige and Paul	Jer
Gabriella	Josiah	Jacob	Ca
Hugh	Raymond	Judy	Mi
Ron	Clint	Peter	Ma
Brian	Brian	Sean	Sa
Ruth	Janet H.	Pam	An
Roz	Krista	Marty	Ma
Rob	Kera	Vanessa	Em
Jane	Scott	Torin	Bro

Parish Prayer List (Fallen Asleep)

- | | |
|--------------------------------|---------------------|
| Richard Lynn (+10/11) | Lois Lynn (+10/24) |
| Nicholas Georgeopoulos (+11/3) | Betty Pilja (+12/6) |
| Mary Louise Blomeley (+12/10) | |

Thoughts from the Fathers

"...no one can thwart someone who wishes to be saved by God who has made us has power over us, and He is ready to help and protect from every temptation those who cry to Him and want to do His holy will."

ourselves.' Hearing these words, the brother fell at the old man's feet, saying, 'I will no longer seek justice from my brother; forgive me, abba.'"

The Paradise of the Fathers

"True patience consists in bearing calmly the evils others do to us, and in not being consumed by resentment against those who inflict them. Those who only appear to bear the evils done them by their neighbors, who suffer them in silence while they are looking for an opportunity for revenge, are not practicing patience, but only make a show of it. Paul writes that 'love is patient and kind.' It is patient in bearing the evils done to us by others, and it is kind in even loving those it bears with. Jesus himself tells us: 'Love your enemies, do good to those who hate you, pray for those who persecute and calumniate you.' Virtue in the sight of others is to bear with those who oppose us, but virtue in God's sight is to love them. This is the only sacrifice acceptable to God." - *St. Gregory the Great*

In order to strengthen yourself in self-restraint, reflect that he who desires to receive from God the forgiveness of sins and purification and to have peace in heaven with Christ, must unflinchingly refrain not only from great passionate desires, but from small ones as well, and even from mental attachments. Reflect always to yourself on the words of Holy Scripture, that nothing defiled or unclean can enter into the Kingdom of Heaven.

Abbot Nazarius of Valaam

(Saint Matthew, 16 November)

In the lists of the Twelve disciples who are recorded in the New Testament, the name Matthew is mentioned. He calls himself in the list of disciples he quotes in his Gospel (*Matth.* 10, 3) the narrative of his call to the role of apostle. In the narrative of his call, he talks about a man who was sitting at his tax booth. Why he calls himself "Matthew the Tax-Collector [=Publican]" is not clear. In Mark's Gospel (2, 4), this tax-collector is called "Levi the son of Alphaeus" and in Luke's (5, 27) he is called simply "Levi". It should be mentioned that in the list of disciples, the apostle John is called "the son of Alphaeus", but he was not Matthew's brother. If he had been, this would have been mentioned in the Gospel. Other apostles who were brothers, such as Peter and Andrew, and James and John.

Matthew lived in Capernaum, a city that was outside the jurisdiction of Herod. As a clerk, he would have worked in the service of some larger employer who had paid the tax for the city, or even the region, to the Romans and then had to keep whatever monies he had raised. Matthew would certainly have known the Aramaic spoken by the Jews in the area, and probably Hebrew as well.

When the Lord said: "Follow me", he left behind him a man who had abandoned everything without hesitation. This indicates that Matthew already knew and respected the Lord. He, too, belonged to the tax collectors who approached the Lord and concerning whom the Pharisees condemned Him for being "a friend of tax collectors" (*Luke* 7, 35; 15, 1). Matthew must have been a rich man, as is evident from the fact that he had a large house in Capernaum. It is