



St. Elias the Prophet Church

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Services Schedule

Sundays: Orthros/Matins - 9:00 AM; Divine Liturgy - 10:00 AM

Saturdays: Vespers - 5:00 PM

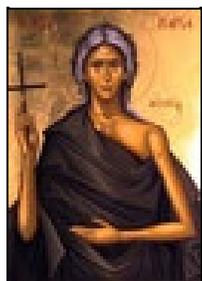
Weekdays and Saturdays (as announced): Orthros/Matins - 9:00 AM; Divine Liturgy - 10:00 AM

WEEKLY BULLETIN

04/17/2016

Saints and Feasts

April 17



Sunday of St. Mary of Egypt

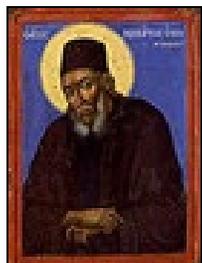
The memory of this Saint is celebrated on April 1, where her life is recorded. Since the end of the holy Forty Days is drawing nigh, it has been appointed for this day also, so that if we think it hard to practice a little abstinence forty days, we might be roused by the heroism of her who fasted in the wilderness forty-seven years; and also that the great loving-kindness of God, and His readiness to receive the repentant, might be demonstrated in very deed.

April 17



Agapetos of Rome

April 17



Makarios, Bishop of Corinth



April 17

Symeon the Holy Martyr and Bishop of Persia

This Martyr was Bishop of the royal cities Seleucia and Ctesiphon in Persia. As the number of Christians increased in Persia, building churches and appointing clergy, the Magi, guardians of the Persian religion, and the Jews, who also envied them, accused Symeon to Sapor II, King of Persia, saying that Symeon was a friend of the Roman Emperor and his spy. Then began Sapor's persecution of the Christians of Persia, about the year 343. The Magi together with the Jews destroyed the churches. Saint Symeon was brought before Sapor, and, refusing to worship the sun, was imprisoned. On Holy and Great Friday of that year, Saint Symeon was brought out of prison with a hundred others, bishops, priests, and deacons. As each was taken to be slain, Saint Symeon exhorted him to be of good courage; he was slain last of all. It is said that 1,150 Martyrs were slain; an innumerable multitude of Christians were slain

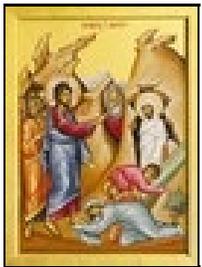
throughout Persia during this persecution, among them Saints Aceptsimas, Joseph, and Aethalas (see Nov. 3).



April 20

Zacchaeus the Apostle of Caesaria

The conversion of the publican Zacchaeus, and our Saviour's compassion for him, is narrated in the Holy Gospel (Luke 19:1-10). Afterwards he laboured as a companion of the Holy Apostles, and became first Bishop of Caesarea in Palestine.



April 23

Lazarus Saturday

Lazarus and his sisters Martha and Mary, the friends of the Lord Jesus, had given Him hospitality and served Him many times (Luke 10:38-42; John 12:2-3). They were from Bethany, a village of Judea. This village is situated in the eastern parts by the foothills of the Mount of Olives, about two Roman miles from Jerusalem. When Lazarus - whose name is a Hellenized form of "Eleazar," which means "God has helped," became ill some days before the saving Passion, his sisters had this report taken to our Saviour, Who was then in Galilee. Nonetheless, He tarried yet two more days until Lazarus died; then He said to His disciples, "Let us go into Judea that I might awake My friend who sleepeth." By this, of course, He meant the deep sleep of death. On arriving at Bethany, He consoled the sisters of Lazarus, who was already four days dead. Jesus groaned in spirit and was troubled at the death of His beloved friend. He

asked, "Where have ye laid his body?" and He wept over him. When He drew nigh to the tomb, He commanded that they remove the stone, and He lifted up His eyes, and giving thanks to God the Father, He cried out with a loud voice, "Lazarus, come forth." And he that had been dead four days came forth immediately, bound hand and foot with the grave clothes, and Jesus said to those standing there, "Loose him, and let him go." This is the supernatural wonder wrought by the Saviour that we celebrate on this day.

According to an ancient tradition, it is said that Lazarus was thirty years old when the Lord raised him; then he lived another thirty years on Cyprus and there reposed in the Lord. It is furthermore related that after he was raised from the dead, he never laughed till the end of his life, but that once only, when he saw someone stealing a clay vessel, he smiled and said, "Clay stealing clay." His grave is situated in the city of Kition, having the inscription: "Lazarus the four days dead and friend of Christ." In 890 his sacred relics were transferred to Constantinople by Emperor Leo the Wise, at which time undoubtedly the Emperor composed his stichera for Vespers, "Wishing to behold the tomb of Lazarus . . ."

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 - 9:00 AM; Divine Liturgy - 10:00 AM

Saturdays: Vespers - 5:00 PM

Weekdays and Saturdays (as announced): Orthros/Matins - 9:00 AM; Divine Liturgy - 10:00 AM

Coffee hours from March 20 through Palm Sunday must be Lenten (wine and oil allowed on weekends). On Palm Sunday, fish is also allowed.

April 2016

15 Apr. (5th Friday of Lent) 6:00 pm, [Akathist Hymn and Small Compline](#).

17 Apr. (Sunday of St. Mary of Egypt) Prosphoron and coffee hour, Mac Ennis.

23 Apr. (Lazarus Saturday) prosphoron, Fr. Dimitri Pappas.

23 Apr. (Lazarus Saturday) 5:00 pm, Great Vespers.

Holy Week Schedule

24 Apr. (Palm Sunday morning) prosphoron, Diane Tintor. Potluck luncheon, fish, wine, and oil permitted. Sign-up sheet posted in coffee room.

24 Apr. (Palm Sunday evening) 6:00 pm, Bride Groom Service.

25 Apr. (Holy Monday) 6:00 pm, Bride Groom Service.

26 Apr. (Holy Tuesday) 6:00 pm, Bride Groom Service.
27 Apr. (Holy Wednesday) 6:00 pm, Holy Unction Service.
28 Apr. (Holy Thursday) 10:00 am, Vespers Divine Liturgy. Prosforon, Fr. Dimitri Pappas.
28 Apr. (Holy Thursday) 6:00 pm, The 12 Gospels and Nailing on the Holy Cross.
29 Apr. (Holy Friday) 9:00 am, The Great and Royal Hours.
29 Apr. (Holy Friday) 10:00 am, Decorating the Kouvouklion.
29 Apr. (Holy Friday) 3:00 pm, The Apokathelosis (Un-nailing).
29 Apr. (Holy Friday) 6:00 pm, The Lamentation.
30 Apr. (Holy Saturday morning) 10:00 am, Vespers Divine Liturgy. Prosforon, Leslie Cook.
30 Apr.–1 May (Holy Saturday night — Pascha) 11:00 pm Orthros, 12:00 am Divine Liturgy. Prosforon, Leslie Cook. Anastasi meal after service, sign-up sheet in coffee room.
1 May (Great and Holy Pascha) 12:00 pm, Agape Service. Agape meal after service, sign-up sheet in coffee room.

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, May 8, after the Divine Liturgy.

Don't forget to pick up your order of Greek pies!

If you ordered Greek pies, don't forget to pick them up at the church. Some one will be in the coffee room to give them to you between 11:30 a.m. and 1:30 p.m. on Sunday, April 17. Questions? Call Nia Parry 424-1402.

Tsourekia Bake Sale

We will be selling our traditional sweet bread for Pascha this year after church on Sunday April 24th. The price is \$10.00 for each tsourekia.

Palm Crosses and Church Cleaning

On the Saturday of Lazarus, April 23, after the Divine Liturgy, please stay to make Palm Crosses and to clean the church in preparation for Holy Week and Pascha.

Order Lilies for Pascha

Please fill out forms, available in the back of the church, to order Lily plants for Pascha. Each Lily plant is \$15. Purchase in memory of a loved one. Deadline for orders is Palm Sunday, April 24.

Palm Sunday Potluck Luncheon

Please sign up to bring a dish for our annual Palm Sunday luncheon. The sign-up sheet is downstairs in our hall, or you may contact Nia Parry at (505) 424-1402. Food must be Lenten, though oil, wine, and fish are allowed on Palm Sunday.

Please sign up to bring a dish for our annual Anastasi Meal

Please sign up to bring a dish for our annual Anastasi Meal. The sign-up sheet is downstairs in the coffee room.

Father Needs Readers

Father needs readers to read the Gospel in different languages for the Agape service on May 1st.

Come and celebrate Pascha with us on May 1st

Please sign up to bring a dish for our annual Agape Meal. The sign-up sheet is downstairs in the coffee room.

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. Please complete your 2016 pledge card and return it to the church at your convenience. Thank you!

The iconographers will continue their work in the spring!

The iconographers Maria Sigala and Niko Spanopoulos will return to our church during Holy Week this spring to continue the iconography project that was begun years ago. This monumental effort has greatly beautified our church! We are still seeking money to pay the final balance due. If you would like to be part of this historic endeavor please call Fr. Dimitri or send your iconography fund donations to the church. Thank you to all of those who have already donated!

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.

Hymns of the Day

Resurrectional Apolytikion in the Plagal First Mode

Let us worship the Word, O ye faithful, praising Him that with the Father and the Spirit is co-beginningless God, Who was born of a pure Virgin that we all be saved; for He was pleased to mount the Cross in the flesh that He assumed, accepting thus to endure death. And by His glorious rising, He also willed to resurrect the dead.

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν, ὅτι ἠὺδόκησε σαρκί, ἀνελεῖν ἐν τῷ σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγείραι τοὺς τεθνεώτας, ἐν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

Apolytikion for Sun. of St. Mary of Egypt in the Plagal Fourth Mode

In thee the image was preserved with exactness, O Mother; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Mary, thy spirit rejoiceth with the Angels.

Εν σοί Μήτηρ ακριβῶς διεσώθη τό κατ' εικόνα, λαβὼν γάρ τόν σταυρόν, ηκολούθησας τῷ Χριστῷ, καί πράττων ἐδίδασκες, υπεροράν μὲν σαρκός, παρέρχεται γάρ ἐπιμελείσθαι δέ ψυχῆς, πράγματος αθανάτου, διό καί μετὰ Ἀγγέλων συναγάλλεται, οσία Μαρία τό πνευμά σου.

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.

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Ὁ ἐνσαρκος ἄγγελος, τῶν Προφητῶν ἡ κρηπίς, ὁ δεύτερος Πρόδρομος τῆς παρουσίας Χριστοῦ, Ἡλίας ὁ ἐνδοξος, ἀνωθεν καταπέμψας, Ἐλισαίω τήν χάριν, νόσους ἀποδιώκει, καί λεπρούς καθαρίζει, διό καί τοῖς τιμῶσιν αὐτόν βρῦει ἰάματα.

Seasonal Kontakion in the Second Mode

O Protection of Christians that cannot be put to shame, mediation unto the creator most constant: O despise not the voices of those who have sinned; but be quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession and speed thou to make supplication, O thou who dost ever protect, O Theotokos, them that honor thee.

Προστασία τῶν Χριστιανῶν ἀκαταίσχυτε, μεσιτεία πρὸς τὸν Ποιητὴν ἀμετάθετε. Μὴ παρίδης ἁμαρτωλῶν δεήσεων φωνάς, ἀλλὰ πρόφθασον, ὡς ἀγαθή, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι: Τάχυνον εἰς πρεσβείαν, καί σπεῦσον εἰς ἰκεσίαν, ἢ προστατεύουσα ἀεὶ, Θεοτόκε, τῶν τιμῶντων σε.

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Apolytikon for St. Elias ©
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Gospel and Epistle Readings

Matins Gospel Reading

Second Orthros Gospel

The Reading is from Mark 16:1-8

When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint Jesus. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back, for it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you." And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid.

Second Orthros Gospel

Κατὰ Μάρκον 16:1-8

Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. καὶ λίαν πρωτὴ τῆς μιᾶς σαββάτων ἐρχονται ἐπὶ τὸ μνημεῖον, ἀνατειλαντος τοῦ ἡλίου. καὶ ἔλεγον πρὸς ἑαυτάς· τίς ἀποκεύλισαι ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφῶδρα. καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν. ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. ἀλλ' ὑπάγετε εἰπάτε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις, καὶ οὐδενὶ οὐδὲν εἶπον· ἐφοβοῦντο γάρ.

Epistle Reading

Prokeimenon. Plagal First Mode. Psalm 117.1.

You, O Lord, shall keep us and preserve us.

Verse: Save me, O Lord, for the godly man has failed.

The reading is from St. Paul's Letter to the Hebrews 9:11-14.

BRETHREN, when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.

Προκείμενον. Plagal First Mode. ΨΑΛΜΟΙ 11.7,1.

Σὺ Κύριε, φυλάξαις ἡμᾶς καὶ διατηρήσαις ἡμᾶς.

Στίχ. Σῶσον με, Κύριε, ὅτι ἐκέλειπεν ὀσιος.

τὸ Ανάγνωσμα Πρὸς Ἑβραίους 9:11-14.

Ἀδελφοί, Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μεζιζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, τοῦτ' ἔστιν, οὐ ταύτης τῆς κτίσεως, οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὐράμενος. Εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ραντίζουσα τοὺς κεκοινωμένους, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ, καθαριεὶ τὴν συνειδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν θεῷ ζῶντι;

Gospel Reading

Sunday of St. Mary of Egypt

The Reading is from Mark 10:32-45

At that time, Jesus taking the twelve again, he began to tell them what was to happen to him, saying, "Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles; and they will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise." And James and John, the sons of Zebedee, came forward to him, and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What do you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant of James and John. And Jesus called them to him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of man also came not to be served but to serve, and to give his life as a ransom for many."

Sunday of St. Mary of Egypt

Κατὰ Μάρκον 10:32-45

Τῷ καιρῷ ἐκείνῳ, παραλαμβάνει ὁ Ἰησοῦς τοὺς δώδεκα μαθητάς αὐτοῦ καὶ ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν, ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσόλυμα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, καὶ ἐμπαίξουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἐμπτύσουσιν αὐτῷ καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. Καὶ προσπορεύονται αὐτῷ Ἰακώβος καὶ Ἰωάννης υἱοὶ Ζεβεδαίου λέγοντες· διδάσκαλε, θέλομεν ἵνα ὁ ἐὰν αἰτήσωμεν ποιήσης ἡμῖν. ὁ δὲ εἶπεν αὐτοῖς· τί θέλετε ποιῆσαί με ὑμῖν; οἱ δὲ εἶπον αὐτῷ· δὸς ἡμῖν ἵνα εἴς ἐκ δεξιῶν σου καὶ εἴς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; οἱ δὲ εἶπον αὐτῷ· δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίσητε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμαστα. Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς· οἴδατε ὅτι οἱ δοκοῦντες ἀρχεῖν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν· οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν, ἀλλ' ὃς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται ὑμῶν διάκονος, καὶ ὃς ἐὰν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος· καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

Wisdom of the Fathers

But let no man be troubled at the apostles being in such an imperfect state. For not yet was the cross accomplished, not yet the grace of the Spirit given. But if thou wouldest learn their virtue, notice them after these things, and thou wilt see them superior to every passion.

St. John Chrysostom

Homily 65 on Matthew 20, 2,3,4,6. B#54, pp.399-401,403., 4th Century

For with this object He reveals their deficiencies, that after these things thou mightest know what manner of men they became by grace. ... No one shall sit on His right hand nor on His left.

St. John Chrysostom

Homily 65 on Matthew 20, 2,3,4,6. B#54, pp.399-401,403., 4th Century