



# St. Elias the Prophet Church

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## Services Schedule

Sundays: Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

Saturdays: Vespers - 5:00 PM

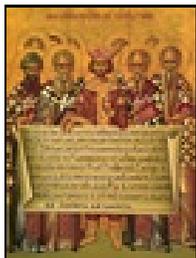
Weekdays and Saturdays (as announced): Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

WEEKLY BULLETIN

06/12/2016

## Saints and Feasts

**June 12**



### Fathers of the 1st Council

The heresiarch Arius was a Libyan by race and a protopresbyter of the Church of Alexandria. In 315, he began to blaspheme against the Son and Word of God, saying that He is not true God, consubstantial with the Father, but is rather a work and creation, alien to the essence and glory of the Father, and that there was a time when He was not. This frightful blasphemy shook the faithful of Alexandria. Alexander, his Archbishop, after trying in vain to correct him through admonitions, cut him off from communion and finally in a local council deposed him in the year 321. Yet neither did the blasphemer wish to be corrected, nor did he cease sowing the deadly tares of his heretical teachings; but writing to the bishops of other cities, Arius and his followers requested that his doctrine be examined, and if it were unsound, that the correct teaching be declared to him. By this means, his heresy became universally known

and won many supporters, so that the whole Church was soon in an uproar.

Therefore, moved by divine zeal, the first Christian Sovereign, Saint Constantine the Great, the equal to the Apostles, summoned the renowned First Ecumenical Council in Nicaea, a city of Bithynia. It was there that the shepherds and teachers of the Church of Christ gathered from all regions in the year 325. All of them, with one mouth and one voice, declared that the Son and Word of God is one in essence with the Father, true God of true God, and they composed the holy Symbol of Faith up to the seventh article (since the remainder, beginning with "And in the Holy Spirit," was completed by the Second Ecumenical Council). Thus they anathematized the impious Arius of evil belief and those of like mind with him, and cut them off as rotten members from the whole body of the faithful.

Therefore, recognizing the divine Fathers as heralds of the Faith after the divine Apostles, the Church of Christ has appointed this present Sunday for their annual commemoration, in thanksgiving and unto the glory of God, unto their praise and honour, and unto the strengthening of the true Faith.

**June 12**



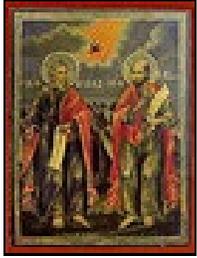
### Onuphrius of Egypt

Saint Onuphrius flourished in the fourth century, first in the cenobium near Hermopolis of Thebes in Egypt, and later as a solitary in the desert, where he was discovered by Saint Paphnutius. When Paphnutius first encountered him deep in the desert, he was affrighted at the Saint's appearance, seeing him covered with hair like a wild beast and naked except for a garment sewn of leaves covering his loins. After relating his life and the bitter conflicts he had endured as a hermit, Onuphrius told Paphnutius that he was about to die, and that Paphnutius had been sent to bury him, which soon came to pass. Although Paphnutius desired afterwards to remain in the Saint's cave, as soon as he had buried him, the cave fell in and the palm tree, which had furnished the Saint with dates withered up, indicating that it was the will of God that Paphnutius return to his monastery and make Saint Onuphrius known to all.

**June 12**



### John the Soldier of Egypt



**June 14**

**The Holy Prophet Elisseus (Elisha)**

The Prophet Elisseus, the son of Saphat, was from the town of Abel-me-oul and had been a husbandman. In the year 908 B.C., at God's command, the

Prophet Elias anointed him to be Prophet in his stead. This happened while Elisseus was plowing his land, having twelve oxen under yoke. Straightway, Elisseus slew the oxen and cooked them, using the wooden plough and the other instruments of husbandry as firewood; then he gave the oxen as food to the people. Bidding farewell to his parents, he followed Elias and served him until the latter was taken up as it were into Heaven (see July 20). When Elisseus received his teacher's mantle and the grace of his prophetic spirit twofold, he demonstrated whose disciple he was through the miracles he wrought and through all that is related of him in the Fourth Book of Kings. He departed full of days and was buried in Samaria, about the year 839 B.C. But even after his death God glorified him; for after the passage of a year, when some Israelites were carrying a dead man for burial and suddenly saw a band of Moabites, they cast the dead man on the grave of the Prophet. No sooner had the dead man touched the Prophet's bones, than he came to life and stood on his feet (IV Kings 13:20-21). Mentioning this, Jesus the Son of Sirach says, "He did wonders in his life, and at his death his works were marvelous" (Ecclus. 48:14). It is because of such marvels that the faithful have reverence for the relics of the Saints (see also Jan. 16). His name means "God is savior."



**June 15**

### **Amos the Prophet**

The Prophet Amos was from the city of Thekoue of the land of Zabulon. He was an unlearned man, a shepherd of goats and sheep, as he testifies concerning himself (Amos 7:14-15). He began to prophesy two years before the earthquake, which some say took place in the twenty-fifth year of the reign of Ozias, King of Judah, about the year 785 B.C. (Amos 1:1). Later, however, Amasias, the false priest of Bethel, brought about his death. His book of prophecy, divided into nine chapters, is ranked third among the minor Prophets. This Amos is different from the Prophet Esaias' father, who also was called Amos. His name means "bearer of burdens."



**June 18**

### **The Saturday of Souls**

## **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 - 8:45 AM; Divine Liturgy - 10:00 AM

Saturdays: Vespers - 5:00 PM

Weekdays and Saturdays (as announced): Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

**Volunteer Prosforon bakers: please have the Prosforon to Fr. Dimitri before Orthros starts at 8:45 a.m.**

#### **June 2016**

12 June (Fathers of the 1st Council. The service will be at St. Elias, not at the Festival. No Orthros. The Divine Liturgy will start at 9:00 a.m.) prosforon, Fr. Dimitri Pappas.

18 June (The Saturday of Souls) prosforon, Mary Santikos.

19 June (Holy Pentecost) prosforon and coffee hour, Niki Constantaras.

26 June (The Sunday of All Saints) prosforon, Leslie Cook; coffee hour, Bonnie Hardwick.

29 June (Wednesday—Holy Apostles Peter and Paul) prosforon, Fr. Dimitri Pappas.

#### **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, July 10, after the Divine Liturgy.

##### **Volunteers needed to help out at the Greek Festival!**

The Greek Festival is this weekend—June 11 & 12! We need volunteers to help at all of our booths—Pastries, Loukoumades, Agora, Kafenio, Admissions, and more. We will need volunteers to stay and clean up Sunday night. We need your help! Please show up and volunteer.

##### **Entrance & Exit Times for Greek Festival Volunteers**

Volunteers may start arriving at the Convention Center at 7:00 a.m. on Saturday (the 11th) and Sunday (the 12th). Most volunteers working the early shifts won't need to be there until 10:00 a.m. We must be out by 11:00 p.m. on both days. See you all at our event!

**Donations Needed for Silent Auction**

Items are needed for the silent auction at our 2016 Santa Fe Greek Festival. Any item is appreciated—gift certificates, art, pottery, home accessories, vacations,

appliances, wine tastings, etc. Please think not only of items you might have, but items friends might donate. Ask restaurants and shops you frequent for items or gift certificates. The church is a 501(c)(3) organization, so donations are tax deductible. Contact Tonya Boone at [tboone@ekkoranch.com](mailto:tboone@ekkoranch.com) for silent auction donation forms and information. You can also get a copy of the form on our website: <http://steliasnm.org/santa-fe-greek-festival/>.

### **The Holy and Great Council**

The Holy and Great Council will be held June 16-27 in Crete. This is an historic meeting of leaders from the 14 autocephalous Orthodox churches. Important issues that will be discussed include the mission of the Orthodox Church in the modern world, the Orthodox diaspora, autonomy, marriage, fasting, and relations with other Christians. Keep up-to-date by visiting the Council's official web site <https://www.holycouncil.org> or the Ecumenical Patriarchate's Press Office <https://www.orthodoxcouncil.org>.

### **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. If you have not already done so, please complete your 2016 pledge card and return it to the church at your convenience. Thank you!

### **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 Second Mode**

Angelic powers were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate Body. Thou hast despoiled Hades and wast not tried thereby. Thou didst meet the Virgin and didst grant us life. O Thou Who didst arise from the dead, Lord, glory be to Thee.

Ἀγγελικαὶ Δυνάμεις ἐπὶ τὸ μνήμᾳ σου, καὶ οἱ φυλάσσοντες ἀπενεκρώθησαν, καὶ ἴστατο Μαρία ἐν τῷ τάφῳ, ζητοῦσα τὸ ἀχραντὸν σου σῶμα. Ἐσκύλευσας τὸν Ἄδην, μὴ πειρασθεὶς ὑπ' αὐτοῦ, ὑπήντησας τῇ Παρθένῳ, δωροῦμενος τὴν ζωὴν, ὁ ἀναστὰς ἐκ τῶν νεκρῶν, Κύριε δόξα σοι.

### **Apolytikion for Holy Ascension in the Fourth Mode**

Thou hast ascended in glory, O Christ our God, and gladdened Thy disciples with the promise of the Holy Spirit; and they were assured by the blessing that Thou art the Son of God and Redeemer of the world.

Ἀνελήφθης ἐν δόξῃ Χριστὲ ὁ Θεὸς ἡμῶν χαροποιήσας τοὺς μαθητὰς τῇ ἐπαγγελίᾳ τοῦ ἁγίου Πνεύματος βεβαιωθέντων αὐτῶν διὰ τῆς εὐλογίας ὅτι Σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ ὁ λυτρωτὴς τοῦ κόσμου.

### **Apolytikion for Fathers of the 1st Council in the Plagal Fourth Mode**

Most glorified art Thou, O Christ our God, Who hast established our Fathers as luminous stars upon the earth, and through them didst guide us all to the true Faith. O Most Merciful One, glory be to Thee.

Ὑπερδεδοξασμένος εἶ, Χριστὲ ὁ Θεὸς ἡμῶν, ὁ φωστῆρας ἐπὶ γῆς τοὺς Πατέρας ἡμῶν θεμελιώσας, καὶ δι' αὐτῶν πρὸς τὴν ἀληθινὴν πίστιν, πάντας ἡμᾶς ὁδηγήσας· πολυεύσπλαγχνε, δόξα σοι.

### **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 ἐνσάρκος ἄγγελος, τῶν Προφητῶν ἡ κρητὶς, ὁ δεῦτερος Πρόδρομος τῆς παρουσίας Χριστοῦ, Ἡλίας ὁ ἐνδοξος, ἀνωθεν καταπέμψας, Ελισαίῳ τὴν χάριν, νόσους ἀποδιώκει, καὶ λεπρούς καθαρίζει, διὸ καὶ τοῖς τιμῶσιν αὐτὸν βρῦει ἰάματα.

### **Seasonal Kontakion in the Plagal Second Mode**

O Christ our God, upon fulfilling Your dispensation for our sake, You ascended in Glory, uniting the earthly with the heavenly. You were never separate but remained inseparable, and cried out to those who love You, "I am with you and no one is against you."

Τὴν ὑπὲρ ἡμῶν πληρώσας οἰκονομίαν, καὶ τὰ ἐπὶ γῆς ἐνώσας τοῖς οὐρανόις, ἀνελήφθης ἐν δόξῃ, Χριστε ὁ Θεὸς ἡμῶν, οὐδαμῶθεν χωριζόμενος, ἀλλὰ μένων ἀδιάσπαστος, καὶ βοῶν τοῖς ἀγαπῶσί σε· Ἐγὼ εἰμι μεθ' ὑμῶν, καὶ οὐδεὶς καθ' ὑμῶν.

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# Gospel and Epistle Readings

## Matins Gospel Reading

### Tenth Orthros Gospel

The Reading is from John 21:1-14

At that time, Jesus revealed himself again to the disciples by the Sea of Tiberias; and he revealed himself in this way. Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat; but that night they caught nothing. Just as day was breaking, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, "Children, have you any fish?" They answered him, "No." He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, for the quantity of fish. The disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his clothes, for he was stripped for work, and sprang into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off.

When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and although there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came and took the bread and gave it to them, and so with the fish. This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

### Tenth Orthros Gospel

Κατὰ Ἰωάννην 21:1-14

Τῷ καιρῷ ἐκείνῳ, ἐφάνέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνέρωσε δὲ οὕτως. ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. Λέγει αὐτοῖς Σίμων Πέτρος· ὑπάγω ἀλιεῦν. λέγουσιν αὐτῷ· ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθύς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. πρωΐας δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἔστι. λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· οὐ. ὁ δὲ εἶπεν αὐτοῖς· βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. λέγει οὖν ὁ μαθητὴς ἐκεῖνος, ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ· ὁ Κύριός ἐστι. Σίμων οὖν Πέτρος ἀκούσας ὅτι ὁ Κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο· ἦν γὰρ γυμνός· καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον· οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων. ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακίαν κεϊμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον. λέγει αὐτοῖς ὁ Ἰησοῦς· ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπίασατε νῦν. ἀνέβη Σίμων Πέτρος καὶ εἴκωσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πενήκοντα τριῶν· καὶ τοσοῦτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. λέγει αὐτοῖς ὁ Ἰησοῦς· δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν σὺ τίς εἶ, εἰδότες ὅτι ὁ Κύριός ἐστιν. ἔρχεται οὖν ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ ἐγερθεὶς ἐκ νεκρῶν.

## Epistle Reading

**Prokeimenon. Fourth Mode. Daniel 3.26,27.**

Blessed are you, O Lord, the God of our fathers.

Verse: For you are just in all you have done.

The reading is from Acts of the Apostles 20:16-18, 28-36.

IN THOSE DAYS, Paul had decided to sail past Ephesos, so that he might not have to spend time in Asia; for he was hastening to be at Jerusalem, if possible, on the day of Pentecost. And from Miletos he sent to Ephesos and called to him the elders of the church. And when they came to him, he said to them: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears. And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how he said, 'it is more blessed to give than to receive.' " And when he had spoken thus, he knelt down and prayed with them all.

**Προκείμενον. Fourth Mode. Δανιὴλ 3.26-27.**

Εὐλογητός εἶ, Κύριε, ὁ Θεὸς τῶν Πατέρων ἡμῶν.

Στίχ. Ὅτι δίκαιος εἶ ἐπὶ πᾶσιν, οἷς ἐποίησας ἡμῖν.

τὸ Ἀνάγνωσμα Πράξεις Ἀποστόλων 20:16-18, 28-36.

Ἐν ταῖς ἡμεραῖς ἐκείναις, ἔκρινεν ὁ Παῦλος παραπλεῦσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἐσπευδεν γάρ, εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα. Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. Ὡς δὲ παρεγένοντο πρὸς αὐτόν, εἶπεν αὐτοῖς, προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ κυρίου καὶ θεοῦ, ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος. Ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἀφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου· καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητάς.

ὁπίσω αὐτῶν. Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νοουθετῶν ἕνα ἕκαστον. Καὶ τὰ νῦν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι, καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. Ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα. Αὐτοὶ γινώσκετε ὅτι ταῖς χρεῖαις μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ὑπηρετήσαν αἱ χεῖρες αὐταί. Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτως κοπῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν, Μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν. Καὶ ταῦτα εἰπὼν, θεῖς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο.

## Gospel Reading

**Fathers of the 1st Council**  
**The Reading is from John 17:1-13**

At that time, Jesus lifted up his eyes to heaven and said, "Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him power over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work which you gave me to do; and now, Father, you glorify me in your own presence with the glory which I had with you before the world was made.

"I have manifested your name to the men whom you gave me out of the world; yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you; for I have given them the words which you gave me, and they have received them and know in truth that I came from you; and they have believed that you did send me. I am praying for them; I am not praying for the world but for those whom you have given me, for they are mine; all mine are yours, and yours are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. While I was with them, I kept them in your name, which you have given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to you; and these things I speak in the world, that they may have my joy fulfilled in themselves."

**Fathers of the 1st Council**  
**Κατὰ Ἰωάννην 17:1-13**

Τῷ καιρῷ ἐκείνῳ, ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπε· πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱὸς σου δοξάσῃ σε, καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον. αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω· καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν καὶ ἐμοὶ αὐτοὺς δέδωκας, καὶ τὸν λόγον σου τετηρήκασι. νῦν ἐγνώκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ ἐστίν· ὅτι τὰ ῥήματα ἃ δέδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον, καὶ ἐγνώσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἴσι, καὶ τὰ ἐμὰ πάντα σὰ ἐστί καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς. καὶ οὐκέτι εἰμι ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἴσι, καὶ ἐγὼ πρὸς σὲ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὧσιν ἐν καθὼς ἡμεῖς. ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.

## Wisdom of the Fathers

For there is One God, and One Mediator between God and Man, the Man Christ Jesus. For He still pleads even now as Man for my salvation; ...

**St. Gregory the Theologian**  
*4th Theological Oration, 4th Century*

... for He continues to wear the Body which He assumed, until He make me God by the power of His Incarnation; although He is no longer known after the flesh -- I mean, the passions of the flesh, the same, except sin, as ours.

**St. Gregory the Theologian**  
*4th Theological Oration, 4th Century*